

श्रीमद्भगवद्गीता भाष्यम्



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ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Chapter 10

Introductory भाष्यम्:

सप्तमे अध्याये भगवतः तत्त्वं विभूतयः च प्रकाशिताः, नवमे च । अथ
इदानीं “येषु येषु भावेषु चिन्त्यः भगवान्, ते ते भावा वक्तव्याः ।
तत्त्वं च भगवतः वक्तव्यम्, उक्तम् अपि दुर्विज्ञेयत्वात्”, इति अतः ।

So first he presents what has gone by and thereafter he talks about what is to come. सप्तमे अध्याये – in the seventh chapter and नवमे च – in the ninth chapter, भगवतः तत्त्वं प्रकाशिताः – the nature of भगवान् has been revealed. The nature of भगवान् is both परा प्रकृति as well as अपरा प्रकृति, सगुण स्वरूपम् as well as निर्गुण स्वरूपम्. Both have been talked about as the जगत्कारण रूपेण. Not only they have been talked about विभूतयः च प्रकाशिताः – when the कारण तत्त्वम् becomes the कार्य प्रपञ्च, the entire कार्य प्रपञ्च is the glory of the Lord. So what is called प्रपञ्च alone we call as the glory. It is a very interesting point to be noted and meditated upon. Instead of saying कारणम् is भगवान् and कार्यम् is universe, we are changing the language कारणम् is भगवान् and कार्यम् is the glory of भगवान्. We are replacing the word universe by the word glory. This replacement is very important because as we assimilate this language विश्वरूप दर्शनम् we get. कारणम् is भगवान् and कार्यम् is the glory of भगवान्. Wonderful expression. भगवतः तत्त्वं कारणम् उक्तम् कार्यम् विभूतयः च

प्रकाशिताः. Where? In the seventh chapter and ninth chapter also. It is worth noting the relevant verses,

रसोऽहमप्सु कौन्तेय प्रभारिम् शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः स्वे पौरुषं नृषु ॥ गीता ७-८ ॥

पुण्यो गन्धः पृथिव्यां च तेजश्चारिम् विभावसौ ।

जीवनं सर्वभूतेषु तपश्चारिम् तपस्विषु ॥ गीता ७-९ ॥

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ गीता ७-१० ॥

बलं बलवतां चाहं कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ गीता ७-११ ॥

Verses eight to eleven, four श्लोकs भगवान्'s विभूतिस as कार्य प्रपञ्च. And similarly, in the ninth chapter also the विभूतिस were talked about in verses sixteen, seventeen, eighteen and nineteen. Thus in the seventh chapter also four verses and in the ninth chapter also four verses wherein भगवान्'s creation is भगवान्'s glory itself, इति प्रकाशिताः. And अथ इदानीम् – so what we have to note is we should not think that the विभूतियोगः is only in the tenth chapter, what we have note is already the विभूतियोगः is started in the seventh chapter in four verses and in the ninth chapter also four verses, those eight verses of seventh and ninth chapters alone भगवान् expands further in the tenth chapter. Therefore those eight verses are the seed verses, विभूति seed verses and the tenth chapter is विभूति tree verses. Therefore अथ – after giving you बीजम्, the seed, इदानीम् – दशमे अध्याये in the coming tenth chapter more विभूतिस are going to be told, that we have to supply, विभूतयः वक्तव्याः –

more glories are to be told. What is the purpose of the enumeration of glories? After all the whole creation is भगवान्'s glory and why should कृष्ण take the pain of enumerating them? शङ्कराचार्य says the purpose of enumeration is उपासनार्थम्. Thus everyone can be taken as उपासन. You take it as a प्रतीकम् and that प्रतीकम् (symbol) becomes a symbol for meditating, not that glory only, that represents all the glories. Therefore शङ्कराचार्य says येषु येषु भावेषु – in which all particular objects of the creation, भावः means पदार्थः, in which all specific objects of the creation भगवान् चिन्त्यः, चिन्त्यः means उपास्यः, भगवान् is to be meditated upon, in which all particular objects should भगवान् be meditated upon, ते ते भावाः वक्तव्याः – all those special objects are to be enumerated. So येषु येषु is relative pronoun. ते ते is correlative pronoun. येषु येषु ते ते भावाः वक्तव्याः – should be enumerated. भगवान् takes that duty upon Himself; even though अर्जुन does not ask any question in the tenth chapter, भगवान् Himself voluntarily takes up that extra duty and gives a huge mall of उपासन पदार्थs. So from येषु येषु onwards inverted commas begin, it is the thought of भगवान्. So मया भगवतः वक्तव्याः and inverted commas continue भगवतः तत्त्वं च भगवतः वक्तव्यम् – so विभूति means कार्य प्रपञ्च. Always remember विभूतिः is equal to कार्य प्रपञ्चः, तत्त्वम् means कारण स्वरूपम्. This is the new terminology we have to note, the word विभूतिः is equal to कार्य प्रपञ्चः. भगवतः विभूतिः is equal to कार्य प्रपञ्चः, भगवतः तत्त्वम्, once you say तत्त्वम् that is equal to कारण स्वरूपम्. So भगवतः तत्त्वं च means कारण स्वरूपम्. कारण स्वरूपम् once you say both निर्गुण सगुण स्वरूपम्

because mixture alone is the कारणम्. So भगवतः सगुण निर्गुण कारण स्वरूपम् च वक्तव्यम्, उक्तम् अपि – even though सगुण निर्गुण स्वरूपम् has been talked about. Not that भगवान् forgets what he has talked about, whether the students remembers or not भगवान् does remember and He has talked about कारण स्वरूपम् in seventh chapter, परा अपरा प्रकृति He has talked about in the ninth chapter also in the form of पुरुष and प्रकृति, उक्तम् अपि – even though it has been talked about deliberately भगवान् repeats.

When you repeat something because of carelessness it is called a दोष. But when you repeat something deliberately it is not दोष, it is called reinforcement. Repetition is a दोष, reinforcement is a गुण. It is a गुण of an आचार्य; every आचार्य has to reinforce the teaching, कृष्ण also as a competent आचार्य reinforces this message. In मीमांसा शास्त्रम् this deliberate reinforcement is called अभ्यासः.

Then the question is why should the teacher deliberately reinforce? शङ्कराचार्य gives the reason दुर्विज्ञेयत्वात् – because तत्त्वम् is very difficult to comprehend. Therefore being difficult to comprehend वक्तव्यम् – भगवान् deliberately reinforces; it is not the दोष of repetition. After दुर्विज्ञेयत्वात् inverted commas should be closed. इति अतः – because of this reason; all these are the thoughts of भगवान्; and therefore श्री-भगवान् उवाच.

श्री-भगवान् उवाच ।

Verse 10-01

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ गीता १०-१ ॥

श्री-भगवान् उवाच – voluntarily भगवान् continues His speech and भगवान् Himself starts with the word **भूयः**, so he clearly says that I am not going to tell you anything new. **भूयः** means once again, once again means I am going to repeat. Don't complain that गुरु is repeating, I am going to repeat deliberately because it is important and also because it is incomprehensible. Don't call it repetition, remove the word repetition, use the word reinforcement, drilling into the mind. That is why भगवान् Himself starts with the word **भूयः** – once again. कृष्ण gives two reasons – because I am your well-wisher, not that I enjoy repeating, but because I am your well-wisher and therefore I have to drive into your head for your own good. This is one reason. There is a second reason which कृष्ण says if अर्जुन you are indicating any sign of boredom or restlessness I will be the first person to quit and walk because I am not enjoying repetition, but I see that you don't show any sign of boredom and you seemed to be enjoying what I say, and because you are enjoying, because of that reason also I am going to reinforce. Therefore He says **प्रीयमाणाय**, it is required which is the first reason, and you are enjoying which is the second reason. Therefore the topic is ईश्वर is the कारणम् and जगत् is ईश्वर's विभूति. This is the topic. Now we will read the भाष्यम्.

भूयः एव – भूयः पुनः हे महाबाहो शृणु मे मदीयं परमं प्रकृष्टं निरतिशयवस्तुनः प्रकाशकं वचः वाक्यं । यत् परमं ते तुभ्यं प्रीयमाणाय । मद्बचनात् प्रीयसे त्वम् अतीव अमृतम् इव पिबन् । ततः — वक्ष्यामि हितकाम्यया हित-इच्छया ॥ १०-१ ॥

भूयः is equal to **पुनः**, **पुनः** means once again, i.e., I am going to reinforce, **हे महाबाहो** – हे अर्जुन, **शृणु** – may you listen to, **मे** is equal to **मदीयम्**, **मदीयम्** means My own words, **मे** means mine, **परमम् वचः** is in the **मूलम्**, supreme words. And why do you say the words are supreme? After all words are only words. How can words be supreme? He gives the reason. **परमम्** is equal to **प्रकृष्टम्** – supreme and it is supreme because, **प्रकृष्टम्** is equal to **निरतिशयवस्तुनः प्रकाशकम्** – even though words themselves are not great but they are capable of revealing the absolute reality, **निरतिशयवस्तु** means excellent or supreme, **वस्तु** – the reality, **प्रकाशकम्** means revealers. So since the words are not ordinary words but they are the revealers of the supreme truth of **भगवान्**, therefore words are sacred. **वचः** is in the **मूलम्**, is equal to **वाक्यम्**. After **वाक्यम्** put a full stop. **यत् परमं ते तुभ्यम्**, **यत् परमम्** – this supreme word that I am going to talk is for whose benefit? **तुभ्यम्** – these are the words meant for you, **ते** is in the **मूलम्**, is equal to **तुभ्यम्**. These are the teaching directed towards you. And what type of you? **प्रीयमाणाय** – the one who is very pleased by listening to these words, the one who is happy. And after **प्रीयमाणाय** you supply the verb **वक्ष्यामि** and put a full stop. **तुभ्यं प्रीयमाणाय वक्ष्यामि** – O you, the one who is happy! I shall teach you. And then **कृष्ण** is explaining that word clearly. **त्वम् मद्बचनात् अतीव प्रीयसे** – you seem to be very much happy by My words or because of My words or because of My teaching, you appear to be very happy because of My words. **प्रीयसे** means happy. And not ordinarily happy **अतीव प्रीयसे** – extremely happy. And how extremely happy? He gives an

example. अमृतम् पिबन् इव – as though you are drinking nectar. ततः वक्ष्यामि – therefore I shall reinforce my teaching and also because of another reason, हितकाम्यया is equal to हित-इच्छया, काम्या means इच्छा. हितकाम्या means हितइच्छा – since I am desirous of your wellbeing, हित means wellbeing, इच्छा means desire, since I am desirous of your own good, here spiritual goodness, since I am interested in spiritual wellbeing I am going to repeat. The अन्वय is, हे महाबाहो! भूयः एव मे परमम् वचः शृणु यत् अहम् हित-काम्यया प्रीयमाणाय ते वक्ष्यामि । Continuing;

Verse 10-02 Introduction;

किमर्थम् अहं वक्ष्यामि इति अतः आह —

Verse 10-02

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ गीता १०-२ ॥

So किमर्थम् अहं वक्ष्यामि – I shall give you another reason also for choosing to repeat or reinforce the same topic. Already He has given two reasons. One reason is that you are enjoying and the second reason is for your own spiritual wellbeing it is required. The topic being incomprehensible and I am going to give you a third reason also. किमर्थम् अहं वक्ष्यामि इति अतः – to give another reason आह.

What is the reason भगवान् gives in this श्लोक? He says that I am the only one who know all My glories. Because भगवान् alone is सर्वज्ञः, everyone else is not a सर्वज्ञः. Great ऋषिs and देवताs can become closer to सर्वज्ञ, even हिरण्यगर्भ

cannot be called totally सर्वज्ञः, total सर्वज्ञत्वम् belongs to only one, i.e., ईश्वर. And कृष्ण says that I am that ईश्वर सर्वज्ञ therefore total teaching I alone can give. Nobody else will know and therefore since you will not get any other opportunity elsewhere I am going you tell you. This is the gist of the श्लोक. Now we will read the भाष्यम्.

न मे विदुः न जानन्ति सुर-गणाः ब्रह्मादयः । किं ते न विदुः? मम प्रभवं प्रभावं प्रभुशक्ति-अतिशयम्, अथवा प्रभवं प्रभवन्तम् उत्पत्तिम् । न अपि महर्षयः भृगु-आदयः विदुः ।

कस्मात् ते न विदुः इति उच्यते —

अहम् आदिः कारणं हि यस्मात् देवानां महर्षीणां च सर्वशः सर्वप्रकारैः ॥१०-२॥

न मे विदुः – the following people do not know My glory, **मे** means Mine, to be connected with the glory later, **न विदुः** – the following people do not know. Who all do not know? **सुर-गणाः** – even देवताs do not know what to talk of the ordinary human beings; even the देवताs do not know. And when He says **सुर-गणाः**, शङ्कराचार्य says is equal to **ब्रह्मादयः** – even चतुर्मुख ब्रह्मा हिरण्यगर्भः who is the first son of ईश्वर, प्रथमजः, even हिरण्यगर्भ does not know. That is why in श्वेताश्वतरोपनिषत् the famous मन्त्र, यो ब्रह्माणम् विदधाति पूर्वम् यो वै वेदांश्च प्रहिणोति तस्मै ॥ श्वेताश्वतरोपनिषत् ६-१८ ॥ भगवान् creates चतुर्मुख ब्रह्मा first and thereafter भगवान् educates ब्रह्मा, ब्रह्मा has to be educated whereas भगवान् Himself is eternally omniscient. Therefore शङ्कराचार्य says **ब्रह्मादयः** अपि – even देवताs like हिरण्यगर्भ do not know. So , **न विदुः** is equal to **न जानन्ति**, **सुर-गणाः** is equal to **ब्रह्मादयः**.

किं ते न विदुः? – what do they not know? They do not know, what? And He gives the answer, मम प्रभवम्, and the word मम of the second line is the meaning of the word मे in the first line, therefore मे is equal to मम, and प्रभवम् is in the मूलम्, शङ्कराचार्य gives two meanings to the word प्रभवम्. The first meaning is My power, sovereignty. So प्रभवम् is equal to प्रभावम् – omnipotence, प्रभावम् is equal to प्रभुशक्ति-अतिशयम्, which means My sovereignty, My power as the supreme controller. प्रभु means controller, master. My power as the master, अतिशयम् means supreme. My supreme sovereignty power and control over the creation, in simple language, omnipotence. So प्रभवम् is equal to प्रभावम् is equal to प्रभुशक्ति-अतिशयम्. This glory people do not know. This is meaning number one. The second meaning is अथवा, प्रभवम् is equal to प्रभवनम्, प्रभवनम् is equal to उत्पत्तिम्, उत्पत्तिम् is equal to manifestation as the universe, the word उत्पत्ति means अभिव्यक्ति, that I alone am manifesting as the world, My capacity to manifest as the world people do not know. To put it in another language that I am the उपादान कारणम् of the world people do not know. Many theological systems tell भगवान् created the world and they stop with that statement, but you will have to add the next statement that भगवान् creates the world and भगवान् Himself becomes the world. This is the second statement. *When you say भगवान् creates the world, भगवान् is निमित्त कारणम् and when you say भगवान् becomes the world, भगवान् is उपादान कारणम् also. And therefore seeing the world is seeing भगवान् only.* And thereafter we have to go to the final third level. We are not going to go to that now. What

is the final third level? That you will find in माण्डूक्य कारिका. That is PhD level. We have taken two levels. भगवान् creates the world is level one and भगवान् becomes the world is level two and level three is भगवान् appears as the world. Without undergoing a change अजायमानो बहुधा विजायते ॥ पुरुषसूक्तम् ॥ अजायमानो बहुधा मायया जायते तु सः ॥ माण्डूक्य कारिका ३-२४ ॥ भगवान् appears as the world. With these three statements वेदान्त is over. भगवान् creates the world – निमित्त कारणम्, भगवान् becomes the world – उपादान कारणम्, भगवान् appears as the world – अधिष्ठान कारणम्, विवर्त उपादान कारणम्. And that alone is said here as उत्पत्तिम् – My manifestation appearance as the creation nobody understands. And that is what is the indication to see भगवान्? What is the indication that they don't understand this truth? That भगवान् alone appears as the world this truth most of the people have not understood. How? Because of two reasons. One reason is that there are some people who want to die and go to भगवान् somewhere. The very fact that they want to go to भगवान् by going somewhere indicates they are ignorant of the fact that this world itself is भगवान्. Otherwise why they want to die and go. This is stupid people's group, who want to die and go. This is one group. There is a second group, what do they do? They don't want die and travel, they want to see भगवान् inside, therefore they close their eyes and look for भगवान् inside. When they look for भगवान् inside, they have determined that भगवान् is not outside. Thus one group wants to die and go to भगवान्, and another group wants to meditate and see भगवान्, but only the informed people neither do they want to die nor do

they want to close the eyes. Then what do they do? When they experience the universe they enjoy सम्पूर्णम् जगदेव नन्दनवनम् सर्वेऽपि कल्पद्रुमाः गाङ्गम् वारि समस्तवारि निवहाः पुण्याः समस्ताः क्रियाः । वाचः प्राकृतसंस्कृताः श्रुतिशिरो वाराणसी मेदिनी सर्वावस्थितिरस्य वस्तुविषया दृष्टे परब्रह्मणि ॥ धन्याष्टकम् १० ॥ Do you want to die or do you want to close the eyes? Neither. Therefore उत्पत्तिम् । न अपि महर्षयः भृगु-आदयः विदुः – not only देवs do not know, but even the ऋषिs do not know. Not ordinary ऋषिs but महर्षिs do not know. महर्षयः means भृगु-आदयः, भृगु-आदि सप्त ऋषिs, whom we enumerate in the सन्ध्यावन्दनम्, अग्नि-भृगु-कुत्स-वसिष्ठ-गौतम-काश्यप-आङ्गीरस ऋषयः. These seven ऋषिs also do not know. What about मनुष्यs? मनुष्यs I need not say because when देवताs and ऋषिs do not know what to talk of मनुष्यs. Their problem is they don't know even the spelling of omniscience. Therefore कैमुतिक न्यायेन मनुष्य is also negated. Then the question is why they do not know. शङ्कराचार्य asks the question कस्मात् ते न विदुः इति उच्यते. The answer is being given here. अहम् आदिः second line of the श्लोक, because I am the आदिः. The word आदिः has two meanings. The popular meaning is आदिः is equal to beginning. That is the popular meaning आदि अन्तम्, आदि is beginning and अन्तः is the end. This is the popular meaning. There is another meaning which we use in वेदान्त very often. What is the second Vedantic meaning? That is the meaning to be taken here, शङ्कराचार्य gives, आदिः is equal to कारणम्. Very often used in वेदान्त, note in your mind आदिः means कारणम्. And who is the कारणम्? अहम् आदिः. हि is in the मूलम्, is equal to यस्मात् – because of this reason. And of

whom I am the कारणम्? देवानां महर्षीणां च – of all the देवs also including ब्रह्माजि, I am the cause of everyone including ब्रह्मा and महर्षीणां च – I am the cause of महर्षिs, the great ऋषिs also. Then सर्वशः means by all means or in all respects. And what do you mean by in all respects? It means निमित्त कारणम् अपि अहम् एव, उपादान कारणम् अपि अहम् एव. I am the intelligent cause of them, and I am the raw material also for the production of their body. From परा प्रकृति दृष्ट्या I am निमित्त कारणम्, from अपरा प्रकृति दृष्ट्या I am उपादान कारणम्, therefore I am the cause in totality. And therefore they all came later only. So all came later only and therefore they cannot know me, just as the children cannot know the parents completely. The children can know the parents only after they are born. Parents during their school days what they were how will the children know. Therefore just as the later ones cannot know the former one, देवताs do not understand the कारण ईश्वर. The अन्वय is, सुर-गणाः मे प्रभवम् न विदुः, महर्षयः च (न विदुः) । अहम् हि सर्वशः देवानाम् (च) महर्षीणाम् च आदिः (अस्मि) ।

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 10-02 Continuing;

न मे विदुः सुरुगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ गीता १०-२ ॥

In this tenth chapter we get an introduction upto the eighteenth verse in which भगवान् introduces the topic of विभूतियोगः which is another name for विश्वरूप ईश्वर दर्शनम् only. And you must be aware of the fact that the middle six chapters are dealing with the ईश्वर स्वरूपम् तत्-पदार्थः. The first six chapters are त्वम्-पदार्थः and the second six chapter are तत्-पदार्थः, and last six chapter are असि-पदार्थः, the whole गीता is तत्त्वमसि महा वाक्यम् विचारः. And ईश्वर स्वरूपम् we learn in three stages एकरूप ईश्वरः, अनेकरूप ईश्वरः and अरूप ईश्वरः. Of these three ईश्वर, एक and अनेकरूप are सगुण ईश्वरः and अरूप ईश्वरः is निर्गुण ईश्वर or ब्रह्मन्. All these three we have to learn gradually. *We start with एकरूप ईश्वरः introducing the इष्ट देवता and before long we have to graduate to विश्वरूप ईश्वरः. I retain the name of my इष्ट देवता, but I see the इष्ट देवता as the entire creation. If I am राम भक्त, I use the word राम and say सर्वम् राम मयम् जगत्, सर्वम् कृष्ण मयम् जगत्, etc., we have to come to विश्वरूप ईश्वर if we have to spiritually grow.* And through विश्वरूप ईश्वर alone we can reach अरूप ईश्वर also, and therefore in the tenth chapter कृष्ण is gradually introducing विश्वरूप ईश्वर more and more; in the eleventh chapter we get the culmination of विश्वरूप दर्शनम् अर्जुन receiving कृष्ण's message. And कृष्ण concludes the मध्यम षट्कम्, the twelfth

chapter, just introducing अरूप ईश्वर so that He can pick up the topic from the thirteenth chapter. In the twelfth chapter

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ गीता १२-३ ॥

Twelfth chapter concludes अनेकरूप ईश्वर and sows the seed for अरूप ईश्वर which is concentrated upon from the thirteenth chapter.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ गीता १३-१२ ॥

Thirteenth chapter is the peaking of, the height or the zenith of भगवद्गीता. And for that he is giving the introduction in all these verses and कृष्ण says I am voluntarily talking about ईश्वर स्वरूपम् more elaborately because it is दुर्विज्ञेयम्, it is अतिसूक्ष्मम् therefore requires अभ्यासः. अभ्यासः means repetition, which we don't call repetition but we call it as reinforcement. And कृष्ण also tells the reason why am I doing that अर्जुन, I am not one of the गुरुs of the world, but I am the आदि गुरु नारायणः, nobody else can describe Me as I can. Because all others know not by themselves, I only have lend them some knowledge. Therefore they have to manage with some borrowed knowledge, but I am the original source, and you are lucky enough to have Me as your गुरु. And therefore whether you want to take the opportunity or not, I want to take the opportunity and drill this message laparoscopically put a hole in the head and drive home. Upto the second verse we saw, now we have to see verse three.

Verse 10-03

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ गीता १०-३ ॥

किञ्च – moreover, कृष्ण says I have to emphasize one message here, विश्वरूप दर्शनम् itself will solve the संसार problem to a very great extent. In fact a person can become ninety percent liberated (even though I should not use that language, just for communication I am saying). Ninety percent problem can be solved by विश्वरूप दर्शनम् itself. Why? You should know the reason. Because अहङ्कार and ममकार will get heavily diluted. All the अनात्माs – family, profession, possession – all of them belong to विश्वरूप ईश्वर. So how can I worry about my family when I don't have a family? भगवान् alone is the only गृहस्थ. Therefore ममकार comes down heavily, even अहङ्कार comes down heavily because even body and mind are the products of पञ्चभूतs which comes from ईश्वर, therefore even अहङ्कार gets heavily diluted by विश्वरूप दर्शनम् itself. But the note is विश्वरूप दर्शनम् can give almost मोक्ष, but the completion of the process is only through निर्गुण ब्रह्मज्ञानम्, without अरूप ईश्वर दर्शन which is अहम् ब्रह्म अस्मि, without ऐक्यम् ज्ञानम् मोक्ष can never be complete. Therefore अर्जुन may you note विश्वरूप दर्शनम् is not the ultimate stage, it is only a penultimate stage. If विश्वरूप दर्शनम् is penultimate what is the ultimate stage? That is given in this श्लोक. So the one knows Me in my निर्गुण स्वरूपम् as the विवर्त उपादान कारणम्, अधिष्ठान कारणम् of the universe, whoever knows सः

एव असम्मूढः भवति, सः एव ज्ञानि भवति. And he alone gets liberated totally. This is the message. We will go to the भाष्यम्.

यः माम् अजम् अनादिं च – यस्मात् अहम् आदिः देवानां महर्षीणां च, न मम अन्यः आदिः विद्यते । अतः अहम् अजः अनादिः च । अनादित्वम् अजत्वे हेतुः, तं माम् अजम् अनादिं च यः वेत्ति विजानाति लोक-महेश्वरं लोकानां महान्तम् ईश्वरं तुरीयम् अज्ञानतत्कार्यवर्जितम् असम्मूढः सम्मोहवर्जितः । सः मर्त्येषु मनुष्येषु, सर्वपापैः सर्वैः पापैः मतिपूर्व-अमतिपूर्वकृतैः प्रमुच्यते प्रमोक्ष्यते ॥ १०-३ ॥

यः माम् अजम् अनादिं च, after च you have to put an en dash. He is introducing the श्लोक. Then he explains यस्मात् अहम् आदिः देवानां महर्षीणां च. In the previous श्लोक He has said अहमादिर्हि देवानां महर्षीणां च सर्वशः, that previous श्लोक He borrows and says since I am आदिः. What is the meaning of the word आदिः given in the previous श्लोक? आदिः means कारणम्. So since I am the cause of all the ऋषिः and देवताः, and कैमुतिक न्यायेन if I am the cause of even देवताः and ऋषिः what to talk of human beings and animals. In short I am the मूलकारणम् of everyone. Therefore यस्माद् अहम् मूलकारणम्, यस्मात् अहम् सर्व कारणम्, what is the conclusion? मम अन्यः आदिः न विद्यते – there is no second thing in the creation which can be My cause. Every second thing is My product. If you take आकाश, आकाश is My product, वायु is My product, काल is My product, हिरण्यगर्भ is My product, anything you name it is My product. Therefore the conclusion is there is no second thing which can serve as my कारणम्. Therefore अन्यः मम आदिः – a second thing doesn't exist as my कारणम्. Therefore I am

कारण रहितः. अहम् कारण रूपः, अहम् कारण रहितः. Are you able to see the beauty of these two expressions? अहम् कारण रूपः, कारण रहितः – I am the cause and I have no cause. Joined together, I am the causeless cause of all. I am fatherless father of all, I am motherless mother of all. So यस्मात् अहम् आदिः देवानां महर्षीणां च after च we have to put an expression तस्मात् – therefore मम अन्यः आदिः (आदिः again means कारणम्) न विद्यते. After न विद्यते put a full stop. And therefore what? Now He comes to the श्लोक. The previous श्लोक is the cause or reason for the conclusion of this श्लोक. All these are finer points which we generally miss, this श्लोक is a conclusion based on the reason given in the previous श्लोक. अतः, the word अतः is that finer point. Therefore अहम् अजः अनादिः च – therefore I am अनादिः. Here also आदिः means कारणम्, अनादिः means कारण रहितः – I am without a cause. And therefore another conclusion, if I don't have a cause then I am not an effect. If I don't have a कारणम् then I am not a कार्यम्. And since I am not a कार्यम्, a product I don't have जन्म and therefore I am अजः. All very beautiful sequential expressions. So अनादिः च – I am कारण रहितः, therefore अजः means न कार्य रूपः – I am not a कार्यम्. I am ever the कारणम्, never the कार्यम्. After अनादिः च put a full stop. And then he makes a nice observation, अनादित्वम् अजत्वे हेतुः. अनादित्वम् is the reason for my being अजम्. Since I am अनादिः therefore I am अजः. In English since I have no cause therefore I am not an effect. Therefore अनादित्वम् is the हेतु for अजत्वे. अजत्वे विषय सप्तमी. And तं माम् अजम् अनादिं च यः वेति – whoever comes to know Me, the ईश्वर, the अधिष्ठान कारण भूत ईश्वर, and then

वेत्ति is equal to विजानाति – the one who knows, लोक-महेश्वरम् is another description, लोक-महेश्वरम् is equal to लोकानां महान्तम् ईश्वरम् – the greatest and the ultimate Lord of the entire creation. And how is भगवान् the ultimate Lord? The Lord blesses everyone, here the Lord is blessing by giving the very existence itself. सत्ता स्फूर्तिं प्रदान रूपेण अहम् महान् ईश्वरः भवामि, and then शङ्कराचार्य uses a crucial word तुरीयम्. So this is the uniqueness of शङ्कराचार्य, whenever he writes a commentary on any स्मृति ग्रन्थ he will always go to वेद प्रमाणम् or श्रुति प्रमाणम्. I have talked about this before, all the other आचार्यस focus more on आगम शास्त्रs, when other आचार्यs write commentary they focus on आगम शास्त्रs, when you focus on आगम शास्त्र भगवान् will become more and more a person, आगम शास्त्र converts भगवान् into a person, not only a person but a beautiful, attractive, handsome person, preferably with Mrs. भगवान् also, स्मृति commentary you go to आगम and make भगवान् a located person. Whereas शङ्कराचार्य whenever he writes a commentary he goes to वेद प्रमाणम् and वेद प्रमाण means ब्रह्मन् will come, सोऽहम् will come. What a word he uses here – तुरीयम्. न अन्तःप्रज्ञम् न बहिष्प्रज्ञम् न उभयतःप्रज्ञम् ॥ माण्डूक्योपनिषत् ७ ॥ And he gives an explanation for तुरीयम्. अज्ञानतत्कार्यवर्जितम्, अज्ञान वर्जितम् means न प्रज्ञानघनम्. तत्कार्य वर्जितम् means न अन्तःप्रज्ञम् न बहिष्प्रज्ञम्. All माण्डूक्य students can enjoy these expressions. अज्ञानम् refers to third पाद, तत्कार्यम् refers to the second and first पाद, अज्ञानतत्कार्यवर्जितम् means पाद त्रय वर्जितम्. प्रपञ्चोपशमम् अव्यवहार्यम् तुरीयम्. अज्ञानतत्कार्यवर्जितम् means पाद त्रय विलक्षणम्, तुरीयम्

means चतुर्थ पादम्. Whoever knows this निर्गुणम् ब्रह्म सः असम्मूढः भवति. असम्मूढः is equal to सम्मोहवर्जितः. Here the word सम्मोह means अज्ञानम्. सम्मोहवर्जितः means free from अज्ञानम् that means ज्ञानि भवति. After सम्मोहवर्जितः we have to supply the word भवति and put a full stop. If he becomes ज्ञानि so what? शङ्कराचार्य says सः मर्त्येषु – and that unique ज्ञानि very very rare among many people, मर्त्येषु is in the मूलम्, is equal to मनुष्येषु – among the human beings. Normally मर्त्येषु means all living being, but in this context it refers to all the human beings, because शास्त्र is in the field of human beings only. Therefore he writes मनुष्येषु. सर्वपापैः प्रमुच्यते – he becomes free from all the पापम्s – सञ्चित, आगामि even प्रारब्ध. So सर्वपापैः is equal to सर्वैः पापैः. So शङ्कराचार्य is cutting a joke here. Don't make as षष्ठी तत्पुरुष but make it only as कर्मधारय समास. What will be the problem if you make षष्ठी तत्पुरुष is the homework for संस्कृत grammar students. So सर्वैः पापैः – from all the पापम्s, and all means मतिपूर्व-अमतिपूर्वकृतैः, मतिपूर्व means deliberately done पापम्s, i.e., when an ant is running, you take it and kill it with all attention. अमतिपूर्वकृतम् means when you walk so many ants are there and you step over that and which ant will survive eighty kilos! In English the expression is inadvertently done. Or consciously done or unconsciously done; all the पापम्s. प्रमुच्यते is in the मूलम्, is equal to प्रमोक्ष्यते – he will be liberated from all the पापम्s. In short he will become मुक्तः. The अन्वय is, यः अजम् अनादिम् लोक-महेश्वरम् च वेत्ति, सः मर्त्येषु असम्मूढः (भवति), (सः) सर्व-पापैः प्रमुच्यते ।

Before going to the next श्लोक I will just give an aside point for the advanced students so that you can think. कृष्ण said in the second श्लोक अहमादिर्हि देवानां महर्षीणां च I am the कारणम् of all the ऋषि देवताs etc. And शङ्कराचार्य while commenting he says the one who knows the Lord is तुरीयम्. कृष्ण has said भगवान् is कारणम्. शङ्कराचार्य translate it as तुरीयम् and if you think deeply this must disturb the mind. Because in माण्डूक्योपनिषत् कारणम् is in the third पाद and तुरीयम् is in the fourth पाद. While कृष्ण is talking about third पाद, how can शङ्कराचार्य equate it with fourth पाद. This question must come to our mind. While कृष्ण is talking about third कारण pada पाद by saying I am the कारणम् of all, शङ्कराचार्य is saying that कृष्ण is तुरीयम् which is कार्य कारण विलक्षणम्. Now which one is correct? How do you reconcile this contradiction? We reconcile this contradiction by saying भगवान् is कारणम्, but भगवान् is विवर्त कारणम्. Once you say विवर्त कारणम् it is as good as no कारणम्. विवर्त कारणम् is as good as तुरीयम् only. Continuing;

Verse 10-04 Introduction;

इतः च अहं महेश्वरः लोकानाम् —

इतः च – because of the following reason also, following means to be mentioned in the next two श्लोकs (four and five), **अहं महेश्वरः** – I am the ultimate विवर्त कारणम् of the entire creation. And what is that reason? कृष्ण gives that in the following two श्लोकs, we will read.

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ गीता १०-४ ॥

In these two श्लोकs कृष्ण points out I am not only the cause of the external universe but I am the cause of all the internal events in the mind which are taking place inside every individual. The internal world of mental conditions, mental states, emotional events as well as intellectual events which He calls as different भावाः. In the fifth verse he uses the word भावः, the word भावः has several meanings according to the context, in this context भावः means mental conditions, mental states, अन्तःकरण परिणामाः, अन्तःकरण अवस्थाः, अन्तःकरण विशेषाः is called भावाः. And how many conditions are there in the mind? So many conditions are there, कृष्ण enumerates a few of them some in this श्लोक and some in the next श्लोक. Therefore the fourth and fifth श्लोकs are to be understood together. He gives a list in this श्लोक, बुद्धिः ज्ञानम् असम्मोहः are all the internal conditions. What about the external conditions? And in the next श्लोक he will point out that I am the cause of the external conditions also. Thus I am macro कारणम् as well micro कारणम्. समष्टि प्रपञ्चस्य कारणम् and व्यष्टि प्रपञ्चस्यापि कारणम् अहम् एव. Now we will read the भाष्यम्.

बुद्धिः अन्तःकरणस्य सूक्ष्मादि-अर्थ-अवबोधनसामर्थ्यम् । तद्वन्तं बुद्धिमान् इति हि वदन्ति ।

ज्ञानम् आत्मादिपदार्थानाम् अवबोधः । असम्मोहः प्रति-उपपन्नेषु बोद्धव्येषु विवेकपूर्विका प्रवृत्तिः । क्षमा आकुष्टस्य ताडितस्य वा अविकृतचित्तता । सत्यं – यथादृष्टस्य यथाश्रुतस्य च

आत्मानुभवस्य परबुद्धिसङ्क्रान्तये तथा एव उच्चार्यमाणा वाक्
 सत्यम् उच्यते । दमः बाह्य-इन्द्रिय-उपशमः । शमः अन्तःकरणस्य
 । सुखम् आह्लादः । दुःखं सन्तापः । भवः उद्भवः । अभावः तत्-
 विपर्ययः । भयं च त्रासः, अभयम् एव च तत्-विपरीतम् ॥ १०-४ ॥

This is a simple enumeration of various mental conditions as well as faculties. The first one is बुद्धिः. बुद्धिः has got two meanings. One is direct meaning, another is implied meaning. The direct meaning is intellect which is there in all the human beings universally. This is meaning number one. The second meaning is intelligence. Is it universal? You would have experienced it at home. Therefore intelligence is the special capacity of the intellect to understand even subtle things. So intellect is meaning number one and intelligence is meaning number two. Intellect is universally present and intelligence is not universally present. Like we use the expression common sense, and we say common sense is not that common. Therefore शङ्कराचार्य says बुद्धिः is equal to अन्तःकरणस्य अवबोधनसामर्थ्यम् – the subtle skill to understand or subtle intelligence to understand, सूक्ष्मादि-अर्थ – very very subtle message or teaching of the शास्त्र. सूक्ष्मादि-अर्थ, आदि पदात् सूक्ष्म, सूक्ष्मतर. So subtle, very subtle, very very subtle, very very very subtle. You have got so many grades. Therefore आदि पद. अर्थ means teaching or topic or ideas. अवबोधन means understanding, सामर्थ्यम् means faculty or skill. In simple English intelligence, the grasping power. After सामर्थ्यम् you have to put a full stop. शङ्कराचार्य explains that तद्वन्तम् – whoever has got that intelligence, we use the expression बुद्धिमान् भवति, this person is बुद्धिमान्. Are you able to see the

subtle point? Even though everyone is बुद्धिमान्, because everybody has got बुद्धि, we refer to some people and say बुद्धिमान्. Isn't it wrong? When everybody is बुद्धिमान्, we refer to a person and say बुद्धिमान्. Isn't it wrong? It is wrong but it can be understood as right when you translate the word बुद्धि as intelligence, then you can refer to a particular person and say बुद्धिमान्. Therefore शङ्कराचार्य says in this example also we are taking लक्ष्यार्थ not वाच्यार्थ. This sentence is an example for लक्ष्यार्थः. So तद्वन्तम् – a person who has got intelligence we call as बुद्धिमान् to separate him from other people. हि means well-known. Even in other languages this word बुद्धिमान् is used. Then the next word in the list is ज्ञानम्. ज्ञानम् means आत्मादिपदार्थानाम् अवबोधः. You can understand; अवबोधः means understanding. Of what? पदार्थानाम् – the various ideas, concepts, things. Like what? आत्मा आदि – like आत्मा etc. आत्मा etc., means there is only another thing, i.e., अनात्मा. There are only two things – आत्मा and अनात्मा. He refers to आत्मा because the context is वेदान्त शास्त्रम्. What is the difference between बुद्धिः and ज्ञानम्? What is the difference between intelligence and knowledge? Knowledge is understanding process and intelligence is the capacity to understand. One is understanding process and the other is the capacity to understand. When you are walking it is the process of walking and when you are sitting you are not walking, but you have the capacity to walk. So when you are seated you don't have walking, but you have got walking capacity. One is knowing and another is the knowing capacity. So ज्ञानम् is knowing and बुद्धिः is the knowing capacity. There are many

people who have the capacity but never use. A person who has the capacity to know, need not know. Are you able to see the difference? A person who has the capacity to know still may lack the knowledge, as long as he doesn't use the capacity he will have the capacity but he will not have knowledge. The presence of the capacity doesn't mean the presence of knowledge. Capacity without knowledge is possible but knowledge without capacity is not possible. यत्र यत्र knowledge तत्र तत्र capacity, but यत्र यत्र capacity तत्र तत्र knowledge you cannot say. Wherever there is walking, there is the walking capacity; wherever there is capacity can you say there is walking, we cannot say because many people have the capacity to walk but they never do the walking. The proof is the horizontal growth. Then असम्मोहः is the next word is equal to विवेकपूर्विका प्रवृत्तिः, discriminative response. प्रवृत्तिः means response. It is deliberate discriminative response which means absence of impulsive reaction. With regard to बोद्धव्येषु – with regard to every situation which has to be studied before response. It means provoking situation. बोद्धव्येषु – with regard to every provoking situation. What is the definition of provoking situation? It is a situation which requires a steadied response. प्रति-उपपन्नेषु which regularly comes. प्रति-उपपन्नम् means with regard to every such situation. प्रति-उपपन्नम् means every and not one but every such situation. *In life most of the situations they come and invite for the program, 'please come tomorrow at six o'clock'. This person agrees immediately. Never say yes. Because once they invite, and once you say yes; there are many people who are not worried, they*

say yes thereafter they will think whether to go or not. No. A Vedantic cannot afford to say yes because once I say yes, even my head goes I have to fulfil that promise. That is the Vedantic student, for a Vedantic student every statement is a promise.

There are no two types promise and non-promise, every statement is a promise. Therefore when somebody calls I should never say yes. Then what should I do? I deliberate and say. And once I say yes, I should go. Thus in life every situation requires deliberate response. Whoever responds deliberately, discriminately that person is a विवेकि, that capacity is called

असम्मोहः. So **असम्मोहः** in Buddhism it is called right mindfulness. Be mindful of what you say. What do you mean by being mindful? Mindful means full mind should be there to back up that sentence I utter. ‘I will come for the function’, behind that sentence how much percentage of mind should be there? Mindful, full mind. वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितम् । Where does it come? ऋग्वेद शान्तिपाठ. So **प्रति-**

उपपन्नेषु means every situation which requires deliberate response, responding deliberately, that capacity is called

असम्मोहः. Then the next one is **क्षमा**. **क्षमा** means **अविकृतचित्तता**, **अविकृतचित्तता** means mental equanimity or

mental poise. When **आकुष्टस्य** – even when I am scolded by someone; **आकुष्ट** means scolded by someone, and **ताडितस्य**,

शङ्कराचार्य goes one step further, even when I am hit by someone, you can counter hit in self-defense, it is certainly allowed even morally and legally, you can counter hit if someone hits you. But **शङ्कराचार्य** says even if you want to do the counter hitting you do that after thinking because the other

person may be stronger than you. Otherwise you will get more blows. If you don't counter hit you can escape with five blows, if you counter hit you will hundred blows. Therefore even when you are hit respond deliberately. Therefore आक्रुष्टस्य ताडितस्य वा – one who is rudely addressed or even hit, अविकृतचित्तता – having a poised mind is called क्षमा which is another fantastic and very important value.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ गीता २-१४ ॥

तितिक्षा. Then सत्यम्, after सत्यम् you have to put an en dash. So यथादृष्टस्य यथाश्रुतस्य च अभवस्य, अनुभव means any sensory experience that we undergo through our eyes, ears, etc. Any sensory experience that we undergo with the help of eyes, ears, etc., these experiences need not be shared with others. We have got daily hundreds of experiences. Some experiences we may choose to share, and many experiences we may not share. Whether I should share or not is my choice. शास्त्र never says you should share your experience, there is no such commandment. We have got freedom to share or not to share. But what शास्त्र says if you want to share an experience, share it exactly as you have experienced, don't add or delete. Therefore don't misrepresent facts. Therefore आत्मानुभवस्य here the word आत्मा is reflexive pronoun, not सत्त्वदानन्द आत्मा, but my own experience, परबुद्धिसङ्क्रान्तये, सङ्क्रान्तिः means sharing. सङ्क्रान्तिः literally means verbal transference. So when you want to share your experience with others, तथा एव उच्चार्यमाणा – share as it has happened without

misrepresenting the facts. And such a वाक्, such a speech is called सत्यम्. Known definition only but nicely presented here.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 10-04 Continuing;

ज्ञानम् आत्मादिपदार्थानाम् अवबोधः । असम्मोहः प्रति-उपपन्नेषु
बोद्धव्येषु विवेकपूर्विका प्रवृत्तिः । क्षमा आकुष्टस्य ताडितस्य वा
अविकृतचित्तता । सत्यं – यथादृष्टस्य यथाश्रुतस्य च
आत्मानुभवस्य परबुद्धिसङ्क्रान्तये तथा एव उच्चार्यमाणा वाक्
सत्यम् उच्यते । दमः बाह्य-इन्द्रिय-उपशमः । शमः अन्तःकरणस्य
। सुखम् आह्लादः । दुःखं सन्तापः । भवः उद्धवः । अभावः तत्-
विपर्ययः । भयं च त्रासः, अभयम् एव च तत्-विपरीतम् ॥ १०-४ ॥

In the first three verses of this विभूतियोग Lord कृष्ण pointed out that भगवान् is the कारणम् of the entire universe – both निमित्तकारणम् as well as उपादानकारणम्. And भगवान् is called मूलकारणम् because He is the ultimate कारणम् and for भगवान् Himself there is no other कारणम्. There are so many other कारणम्s in the universe, they are all called आपेक्षिक कारणम् because they are कारणम् also and they happen to be कार्यम् also. Like our own parents no doubt they are कारणम् for us but they themselves are कार्यम्s of their parents. Thus everything in the creation is आपेक्षिक कारणम् and भगवान् is आत्यन्तिक मूलकारणम् for whom there is no other कारणम्. He is causeless cause of the creation. and कृष्ण wants to clarify that in these three verses – four, five and six. And for that He points out भगवान् is the cause of both the external world as well as the internal world connected to every individual. So both आन्तर सृष्टिः as well as बाह्य सृष्टिः भगवान् is responsible. Of these two सृष्टिs आन्तर सृष्टि is enumerated in verses four

and five of which we are seeing the fourth verse. There कृष्ण gives a list of the internal faculties of a human being – बुद्धिः ज्ञानम् असम्मोहः क्षमा सत्यम्. बुद्धि means intelligence, ज्ञानम् means knowledge, which is born out of intelligence. असम्मोहः means the capacity to take instantaneous objective decisions without being influenced by other factors. The capacity for instantaneous decision is called असम्मोहः, क्षमा means not getting agitated even when provoking situations are there, and सत्यम् means truthful speech. Upto that we saw in the last class. After the word सत्यम् we have to put an en dash. Then he explains that यथादृष्टस्य यथाश्रुतस्य च आत्मानुभवस्य, here the word आत्मा means the reflective pronoun, one's own. So आत्म अनुभव means my own experience, whatever it is I register the experience properly and if I choose to share the experience, I need not share the experience that is not compulsory, but if I choose to share then I should present the facts only. Either speak truth or observe silence, never speak untruth. Never twist facts to your advantage. Therefore परबुद्धिसङ्क्रान्तये, परबुद्धिसङ्क्रान्तिः means communication, परबुद्धि means another intellect, सङ्क्रान्तिः means transference. What is in your बुद्धि you want to transfer to another बुद्धि. How do you do? You cannot physically pluck and transfer the only connecting chord between one intellect and another intellect is what? You know what is the connecting chord? वाक् – speech alone is the connecting chord. When you want to use the speech as a connecting chord let there be as minimum a distortion as possible. If there is no distortion at all that is ideal, but make it as minimum, I am using the word as minimum because some

amount of distortion takes place because I use a word with a particular meaning everybody based on his own or her own experience translates every word subjectively. Subjectivity can never be avoided in communication and therefore distortion will be there, but the aim of the communicator is to make the distortion as minimum as possible. What is the example? कृष्ण communicated भगवद्गीता with all good intention; you cannot expect a better communicator than कृष्ण and व्यास. व्यास is the reporter who is विष्णु's अवतारम्. But in spite of the best communication भगवद्गीता has got twenty (minimum) different interpretations. अद्वैतम् is an interpretation coming from भगवद्गीता. And the same भगवद्गीता is commented by रामानुजाचार्य, what comes out is विशिष्टाद्वैतम्. And द्वैतम् comes. From this what is the conclusion? Even the best communicator cannot help interpretational varieties. If भगवान्'s गीता is available for so many interpretations, our speech do you think that people will leave out. You will say there is a monkey after some time they will say it is a donkey. Even nonexistent news comes to existence. Someone asked me स्वामिजि I heard that you are going to settle in America. So I get news which I have not even produced in my स्वप्नावस्था. That means somebody is doing असत्कार्यवाद. नैयायिका talks about creation of things out of nothing, we refute असत्कार्यवाद but in experience we do see. So सत्यम् means have good intention in communication, but be prepared for misrepresentation. It will be there. Hope for the best and be prepared for the worst. Otherwise गुरुs will be disappointed because communication can fail. Upto this we saw.

Then the next word is **दमः**, **दमः** means **बाह्य-इन्द्रिय-उपशमः** – quietude of, restraint or moderation of external sense organs, external sense organs means **पञ्च ज्ञानेन्द्रियाणि** and **पञ्च कर्मेन्द्रियाणि** are used judiciously and moderately. **युक्त-आहार-विहारस्य युक्त-चेष्टस्य कर्मसु ॥ गीता ६-१७ ॥** is **उपशमः**. This is the meaning of **दमः**. The next word is **शमः**, **शमः** is **अन्तःकरणस्य**. The sentence is incomplete therefore, you have to take the word **उपशमः** from the previous sentence, and add it here. **शमः** is equal to **अन्तःकरणस्य उपशमः**. **दमः** is **बाह्य-इन्द्रियस्य उपशमः**, **शमः** is **अन्तःकरणस्य उपशमः**. So again moderation of thoughts, that means my own thoughts should not be allowed to overwhelm or overpower me. That is called **शमः**. Then **सुखम्, सुखम्** शङ्कराचार्य need not translate, but he translates **सुखम्** means **आह्लादः**. **आह्लादः** means **सुखम्**. You can understand, happiness or joy. From that only the word **प्रह्लादः** has come. **आह्लाद**, **प्रह्लाद** all are derived from the same $\sqrt{\text{ह्लाद्}}$ – to be happy. And from that we also say to make another one happy. Therefore **प्रह्लाद** is called so because he is happy and he makes others happy. **ह्लादति ह्लादयति इति प्रह्लादः**. Here **आह्लादः** means happiness, and it is an abstract noun. There it is **कर्तृ व्युत्पत्ति**, here it is **भाव व्युत्पत्ति**. And what is **दुःखम्**? शङ्कराचार्य translate it as **सन्तापः**. If you ask what is **सन्तापः** I will say **दुःखम्** because you know what is **दुःखम्** – unhappiness or sorrow. And **भवः**, **भवः** means **उद्भवः** – the rise or the appearance of all these mentioned above internal faculties. **ज्ञानस्य उद्भवः**, **दमस्य उद्भवः**, **शमस्य उद्भवः**, **सुखस्य उद्भवः**, **दुःखस्य उद्भवः**, **उद्भवः** means appearance or emergence. And **अभावः** means disappearance. **सृष्टि** and **प्रलयम्** at the

subjective level. **भवः** and **अभावः** means **सृष्टि** and **प्रलयम्** at the individual subjective level. **व्यष्टि सृष्टिः** and **व्यष्टि प्रलयः**. So **अभावः** **शङ्कराचार्य** translate it as **तत्-विपर्ययः** – the opposite of that. The opposite of that means the opposite of the previous one. Previous one is **उद्भवः** – rise and fall. So **अभावः** **नाशः इति अर्थः**. Then **भयम्, भयम्** means **त्रासः** – shivering with fear, trembling with fear is called **भयम्**. And **अभयम्** means **तत्-विपरीतम्** – opposite of fear – courage, **धैर्यम्**, confidence etc. The capacity to think of danger without disturbance is called courage. The sentence, which is incomplete here, will be complete only in the next **श्लोक** and therefore I will give the **अन्वय** also after the next **श्लोक**. Continuing;

Verse 10-05

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत एव पृथग्विधाः ॥ गीता १०-५ ॥

The following internal events or faculties or thoughts also are born out of Me only is the essence of this **श्लोक**. We will go to the **भाष्यम्**.

अहिंसा अपीडा प्राणिनाम् । **समता** समवित्तता । **तुष्टिः** सन्तोषः पर्याप्तबुद्धिः लाभेषु । **तपः** इन्द्रियसंयमपूर्वकं शरीरपीडनम् । **दानं** यथाशक्ति संविभागः । **यशः** धर्मनिमित्ता कीर्तिः । **अयशः** तु अधर्मनिमित्ता अकीर्तिः ।

भवन्ति भावाः यथोक्ताः बुद्ध्यादयः **भूतानां प्राणिनां मतः एव** ईश्वरात् **पृथग्विधाः** नानाविधाः स्वकर्मानुरूपेण ॥ १०-५ ॥

अहिंसा is the next virtue of the mind of a person, and **अहिंसा** means **अपीडा प्राणिनाम्** – not injuring or hurting other

living being. Initially non-injury at the thought level, even the very intention I don't have because only when it rises at the thought level later it gets transferred into speech and action level. Therefore at the mental level not having the intention of hurting others. That is called अपीडा प्राणिनाम्. पीडा means injuring or hurting, प्राणिनाम् means living beings. To the extent possible; nobody can come to zero अहिंसा, and our aim is minimizing to the maximum extent.

अद्रोहेणैव भूतानामल्पद्रोहेण वा पुनः । या वृत्तिस्तां समास्थाय विप्रो जीवेदनापदि ॥ मनुस्मृतिः ४-२ ॥

The first aim is अद्रोहेण not hurting, if it is inevitable अल्पद्रोहेण वा पुनः. या वृत्तिः, that must be our philosophy of life. That is called अहिंसा. Then समता is the next virtue, very difficult but worth trying. समता is equal to समचितता, समचितता means equanimity of the mind, balance of mind, avoidance of violent reactions to the situation. So समचितता मधुसूदन सरस्वती says reduction or dilution of राग-द्वेष. राग-द्वेष neutralization, राग-द्वेष delusion or राग-द्वेष management is समचितता. In the thirteenth chapter नित्यं च समचितत्वमिष्टानिष्टोपपत्तिषु ॥ गीता १३-९ ॥ Then the next word is तुष्टिः is equal to सन्तोषः, सन्तोषः often used in the meaning of happiness or joy, but the meaning of सन्तोषः is contentment with as limited possession as possible. Reduction of possession, अपरिग्रहः is one of the important virtues of a spiritual seeker. In my language it is PORT (Possessions, Obligations, Responsibilities, Transactions) reduction. सन्तोषः is equal to पर्याप्तबुद्धिः – contentment. पर्याप्तम् means enough and बुद्धिः means thought.

पर्याप्तबुद्धिः means the thought that what I have is enough. The translation of **पर्याप्तबुद्धिः** is that now, at present what I have is enough. It is called **अलम्बुद्धिः**. And not with stomach burn “what do to?”. No. But happily. Therefore it is enough, sufficient, the sense of adequacy is called **पर्याप्तबुद्धिः** not with regard to knowledge but with regard to **लाभेषु** – worldly acquisitions. Remembering the famous **भजगोविन्द श्लोकम्** ‘मूढ जहीहि धनागमतृष्णां कुरु सद्बुद्धिं मनसि वितृष्णाम् । यत्नभसे निजकर्मोपातं वित्तं तेन विनोदय वित्तम् ॥ भजगोविन्दम् २ ॥’ is **सन्तोषः**. Then the next word is **तपः**, **तपः** is equal to **शरीरपीडनम्** – voluntarily giving discomfort to the body. If **भगवान्** gives discomfort, you tolerate it, tolerating the discomfort that **भगवान्** gives is called **तितिक्षा**. But when you yourself deliberately create discomfort to develop **तितिक्षा** it is called **तपः**. In both **तितिक्षा** is increased. Therefore **शरीरपीडनम्** – voluntary discomfort like fasting, walking to temples which are far away without slippers, eating food without salt, etc., are all discomfort to the body especially for people who have developed a very very fine taste with regard to everything including the height of the pillow. So **शरीरपीडनम्**. How? **इन्द्रियसंयमपूर्वकम्** – restraining your sense organs especially the speech – never complain, without complaining, without murmuring. Remember the **विवेकचूडामणि श्लोक**, **सहनम् सर्वदुःखानामप्रतीकारपूर्वकम् । चिन्ताविलापरहितम् सा तितिक्षा निगद्यते ॥ विवेकचूडामणि २४ ॥** **विलाप** is grumbling. So **इन्द्रियसंयमम्** means don't complain. This is called **तपः**. And **तपः** Face should be always cheerful. Some people don't complain but look their face you will know

what it is. So body language also must be taken care of. This is called **तपः**. The next one is **दानम्**, **दानम्** means **संविभागः**, **संविभागः** means sharing our resources both tangible and intangible, mobile and immobile. **यथाशक्ति**, very important, according to our capacity and our limit. Not the amount that is important, but what we share is important. Then **यशः**, **यशः** is **कीर्तिः** means fame. Fame born out of **धर्मनिमिता** – born out of **धार्मिक** lifestyle and **धार्मिक** activities. If I follow a **धार्मिक** life and **धार्मिक** activities whether I like or not I will become famous. Nobody can stop it because people value **धर्म**. The good fame born out of **धर्म** is called **कीर्तिः**. And **अयशः** is the opposite, **अकीर्तिः** – ill fame, notoriety. So ill fame or bad name, unpopularity caused by **अधर्मनिमिता**. We can appear in the newspaper, our picture can appear in the newspaper for good reasons also and for not so good reasons also. They are called **कीर्तिः** and **अकीर्तिः**.

So upto this is the list; **कृष्ण** says all of them are generated by me. So **भावाः**, **भावाः** means all these **पदार्थाः**, all these products, here the **भावाः** means **कार्यम्** or products, **पदार्थाः**, intangible products. In **संस्कृत पदार्थाः** means anything, meaning of any word, **पदस्य अर्थः पदार्थः**. It can be tangible or intangible. Even emotions are **पदार्थाः** and especially **कार्य पदार्थाः**. All these products, and what are they? **यथोक्ताः** – enlisted above. Enlisted above means all those faculties etc. enumerated in this **श्लोक** as also in the previous **श्लोक**. Therefore **शङ्कराचार्य** says **बुद्ध्यादयः**. **शङ्कराचार्य** is worried that he may take only the **अहिंसा** list therefore he says **बुद्ध्यादयः** – the list begins from the previous **श्लोक**. Don't drop

it. Therefore बुद्ध्यादयः यथोक्ताः यथोक्ताः सर्वे अपि belonging to भूतानाम्, here भूतानाम् means not पञ्चभूतानाम्, पञ्चभूतः do not have सुखम्, दुःखम् and all. Therefore भूतानाम् in this context means प्राणिनाम्. Every word he carefully translates. भूत means it can be पञ्चभूत or a living being; context requires भूत to mean प्राणिनाम्. So भूतानाम् is equal to प्राणिनाम्. भवन्ति is in the मूलम्, which means originates, emerges, or born, उत्पद्यन्ते इति अर्थः – they are born. And how many varieties are there? पृथग्विधाः – of manifold varieties. पृथग्विधाः is in the मूलम्, is equal to नानाविधाः. This word is an adjective to भावाः in the previous श्लोक. पृथक्-विधाः भावाः. That means the list is not complete. कृष्ण has mentioned only a few emotions. राग He has not mentioned, द्वेष He has not mentioned, therefore this is only a sample, like that so many things. All are internal things, are born out of मत्तः एव – Me, I am the कारणम्, मत्तः एव is equal to ईश्वरात् एव – from भगवान् alone all these are born. That means happiness is also given by भगवान् only, unhappiness also is given by or born out of भगवान् only. This creates a problem. भगवान् gives joy some people especially the neighbors and they do lot of violations and they are happy and prospering and I only cry all the time and I suffer. I am so nice and so good and so धार्मिक such a wonderful gem I am, भगवान् gives me problems after problems. Why भगवान् is partial? Immediately the partiality charge will come if you translate the श्लोक and therefore शङ्कराचार्य says that you have to add a very important clause. What a brilliant commentary! शङ्कराचार्य adds a word which is not there in the मूलम्. He comments on the मूलम् but at the

appropriate place he adds the word **स्वकर्मानुरूपेण**, भगवान् gives happiness and unhappiness not according to His will at all but according to the law of कर्म, that means according to their own कर्म. If someone is happy he deserves that and if somebody is unhappy he deserves that. Therefore according to the law of कर्म.

From this an aside note we have to make is all emotions have got two कारणम्s. Our aside note is all emotions have got two कारणम्s, one is सामान्य कारणम् and the other is विशेष कारणम्. All these you know being senior students. What is सामान्य कारणम्? भगवान् is सामान्य कारणम् for every blessed thing. भगवान् is the general cause for everything. And what is the विशेष कारणम्? कर्म is the विशेष कारणम्. सामान्य कारणम् is non-variable and विशेष कारणम् is variable. From that only an important corollary I have given before. विशेष कारणम् कर्म is produced by जीव; ईश्वर doesn't produce विशेष कारणम्. Therefore we can say विशेष कारणम् is कर्म or विशेष कारणम् is जीवः. सामान्य कारणम् is ईश्वर, विशेष कारणम् is कर्म we said before, now revised version is विशेष कारणम् is जीवः. Which is right? Both are right. विशेष कारणम् is कर्म also you can say and जीव also you can say. Don't say जीव and कर्म. No. कर्म includes जीव and जीव includes कर्म.

From this the most important corollary is world can never be created by भगवान् alone. However omniscient, however omnipotent, however omnipresent He may be or She may be, भगवान् can never never create the world without the help of जीव. भगवान् requires the support of जीव as विशेष

कारणम्. भगवान् the सामान्य कारणम् requires the support of जीव the विशेष कारणम् to produce the universe. Therefore जीव can challenge ईश्वर try to create the world without my support. We can challenge and भगवान् will say, yes, you are very much right. Similarly, विशेष कारणम् जीव can never produce the next world without the सामान्य कारणम्. Therefore both are important for the सृष्टि, both means जीव and ईश्वर are both required for the सृष्टि.

Then one more corollary. So for the सृष्टि of this universe सामान्य कारणम् ईश्वर and जीव both are required. What about सृष्टि of the जीव? For the सृष्टि of the world, सामान्य कारणम् ईश्वर and विशेष कारणम् जीव both are required. But for the सृष्टि of जीव you cannot say सामान्य कारणम् ईश्वर and विशेष कारणम् जीव are required. Because we are talking about the सृष्टि of जीव. For the सृष्टि of जीव you cannot say विशेष कारणम् is जीव, because a कार्यम् cannot be produced by itself, it is called आत्माश्रय दोषः. For the सृष्टि of जीव you cannot say the विशेष कारणम् is जीव. For the सृष्टि of जीव we can say ईश्वर is सामान्य कारणम्, but you cannot say जीव is the विशेष कारणम् because, if you say that then the logical defect is जीव is created out of जीव itself. It is called आत्माश्रय दोषः. And can you say for the सृष्टि of जीव ईश्वर is the विशेष कारणम्? You cannot say. So for the सृष्टि of जीव जीव cannot be विशेष कारणम् and for the सृष्टि of जीव ईश्वर cannot be विशेष कारणम्, for the सृष्टि of जीव जगत् cannot be विशेष कारणम् because जगत् is जडम् it cannot produce कर्म. Therefore for the सृष्टि of जीव what is the विशेष कारणम्? For the सृष्टि of जीव you cannot say जीव is the विशेष कारणम्, you

cannot say ईश्वर is the विशेष कारणम्, you cannot say जगत् is the विशेष कारणम् and you cannot say there is no विशेष कारणम् also, because without विशेष कारणम् you cannot have सृष्टि. Therefore the conclusion is जीव सृष्टि is not there, जीव is अनादि. If you have to talk about जीव सृष्टि you have the problem of the absence of विशेष कारणम्. If you have to talk about जीव सृष्टि you will have a logical problem of the absence of विशेष कारणम्. विशेष कारण अभावात् जीव सृष्टिः वक्तुम् न शक्यते. Therefore our conclusion is that जीव is never created. One more point to note here. You cannot talk about जीव सृष्टि. Therefore can you say जीव is not there. You cannot say जीव is not there because I am there as जीव. Therefore जीव is not there you cannot say, जीव सृष्टि you cannot talk about, therefore the only logical conclusion possible is जीव is अनादि. That is why in अद्वैतम् we talk about six अनादि, I have talked about this before,

जीव ईशो विशुद्धा चित् तथा जीवेशयोर्भिदा ।
अविद्या तत्त्वितोर्योगः षडस्माकमनादयः ॥

I don't want to get that topic now. Note that जीव is अनादि. If at all we talk about जीव सृष्टि, this is discussed in ब्रह्मसूत्र, there is an अधिकरणम् called चराचरव्यपाश्रयाधिकरणम् ॥ ब्रह्मसूत्र २-३-७० ॥ In ब्रह्मसूत्र the conclusion is जीव सृष्टि is not there because जीव is अनादि. And if at all we talk about जीव सृष्टि in the शास्त्रम्, in some places it is talked about, in मुण्डकोपनिषत् it is talked about, देवाः, मनुष्याः etc. Whenever जीव सृष्टि is talked about in शास्त्र it should be understood as figurative जीव सृष्टि which is शरीर सृष्टि, is figuratively called जीव सृष्टि.

Wherever जीव सृष्टि is talked about शरीर सृष्टि, स्थूल शरीर सृष्टि is figuratively talked about as जीव सृष्टि. शरीर सृष्टि: जीव सृष्टि: इति उपचर्यते. In ब्रह्मसूत्र the word used is भाक्तः. भाक्तः means figurative. शरीर सृष्टि is figuratively called as जीव सृष्टि. Actual जीव सृष्टि is not there, actual जीव is nothing but चैतन्यम् plus अनादि कारण शरीरम्. All these things I said for one word of शङ्कराचार्य which forced me to get lost in this topic. स्वकर्मनुरूपेण is a million dollar expression.

Therefore भगवान् doesn't have partially. स्वकर्मनुरूपेण is to save भगवान् from the charge of partiality. In ब्रह्मसूत्र partiality is called वैषम्यनैर्घृण्य दोषः. All these are wonderfully discussed in ब्रह्मसूत्र, no idea is original. Let me confess no idea is original. All these are brilliantly discussed in ब्रह्मसूत्र. All this we saw वैषम्यनैर्घृण्याधिकरणम्, चराचरव्यपाश्रयाधिकरणम्, etc. The अन्वय is, बुद्धिः, ज्ञानम्, असम्मोहः, क्षमा, सत्यम्, दमः, शमः, सुखम्, दुःखम्, भवः, अभावः, भयम् च अभयम् एव च अहिंसा, समता, तुष्टिः, तपः, दानम्, यशः, अयशः – भूतानाम् (एते) पृथक्-विधाः भावाः मत्तः एव भवन्ति । कृष्ण is talking about only सामान्य कारणम् in these two श्लोक, but we should remember विशेष कारणम् is there.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 10-05 Continuing;

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत एव पृथग्विधाः ॥ गीता १०-७ ॥

भगवान् pointed out in the third श्लोक that ईश्वर consisting of परा and अपरा प्रकृति mixture is both the intelligent and material cause of the creation. परा and अपरा प्रकृति are not mentioned in the tenth chapter but they have been mentioned in seventh chapter. And since भगवान् is the cause of the universe the entire universe is a manifestation of non-variable परा प्रकृति as well as variable अपरा प्रकृति only. Therefore whenever we have got a सगुण variable glory of the creation, all the सगुण सविकार महिमा will belong to the अपरा प्रकृति of ईश्वर. When we see a blooming rose it is the glory of the Lord and the rose happens to be सगुण and सविकार and that must be appreciated as the glory of अपरा प्रकृति. And all of them existing, the non-variable existence is there both in the blooming rose as well as in the fading rose. The rose is fading but the existence is not a fading existence. this non-blooming, non-fading, non-variable existence belongs to the परा प्रकृति. And that we are aware of that as the non-variable consciousness principle, this non-variable consciousness principle which witnesses the variable things that Consciousness also belongs to the परा प्रकृति. Thus existence and Consciousness are परा प्रकृति महिमा and everything else is अपरा प्रकृति महिमा. And seeing this अपरा प्रकृति महिमा when I am enjoying the joy that

I am experiencing that is also परा प्रकृति महिमा only. Because आनन्द is not the nature of अपरा प्रकृति, आनन्द is the nature of परा प्रकृति. In short everything is ईश्वर विभूति. And everything is ईश्वर विभूति can be established only under one condition ईश्वर is जगत् कारणम्. So without establishing कारणत्वम् विभूति can never be established. Therefore always the topic of विभूति must be preceded by the topic of कारणत्वम्. Always you should remember the topic of विभूति you can never establish without the topic of कारणत्वम्. Therefore कृष्ण is now dealing with कारणत्वम् topic for landing into विभूति topic. कारणम् is the only root for विभूति. And he said that ईश्वर is the कारणम् in the third verse, now in the later verses कृष्ण says I am the कारणम् of both the internal universe as well as the external universe. The internal universe consisting of अहिंसा समता तुष्टिः तपः दानम् यशः अयशः all these inner world that is also the product of भगवान् only. And later He will point out the external world is also the product of भगवान्.

But in this there is one important aside topic which कृष्ण does not mention but we have to mention. भगवान् is the cause of the internal and external world only as a सामान्य कारणम्. भगवान् can never create the world without the assistance of the विशेष कारणम्. However great भगवान् maybe, however omniscient and omnipotent भगवान् maybe, He cannot create even a blade of grass without the assistance of another कारणम् which is called विशेष कारणम् and that विशेष कारणम् is I as the जीव I am the कारणम्. Therefore I can challenge God and ask can You create the world without my support. भगवान् will say this is a secret don't tell outside, My glory will be dented.

Therefore every जीव can challenge भगवान् can you create a world without me, me representing कर्म. Without कर्म भगवान् cannot create the world. And that is why we say जीव is never created, जीव is as much अनादि as ईश्वर is, and सृष्टि is always a joint venture between ईश्वर and जीव. And what we generally do is whenever wonderful things come we give the credit to भगवान् and whenever terrible problem comes we say it is because of our कर्म. How भगवान् is smart, see. Really speaking everything is a contribution of both. Therefore in the fifth verse भाष्यम् I said one word is extremely important which looks innocent but very very profound and that word is स्वकर्मानुरूपेण. Upto this we saw in the last class. Now we will verse number six.

किञ्च —

Verse 10-06

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मूढावा मानसा जाता येषां लोक इमाः प्रजाः ॥ गीता १०-६ ॥

किञ्च – means moreover which is to indicate the topic of creation continues. Previous two श्लोकs are आन्तर सृष्टिः and the present श्लोक is बाह्य सृष्टिः, the external creation. In this श्लोक भगवान् says I don't create everything in the creation directly. And that is not possible also. Each ant and each plant भगवान् cannot directly come and plant a plant. I will not do, I have created a few prominent ones and delegated the responsibility of further creation on them and therefore they will do the later creation. First major सृष्टि is ब्रह्माजि. He is the major creation, thereafter भगवान् will not do anything,

everything else is delegated to ब्रह्मा and ब्रह्मा also will not create every one of you and me; with his मानस शक्ति, सङ्कल्प शक्ति ब्रह्माजि create सप्त ऋषयः. And he also creates certain मनुs. So some मनुs are created by ब्रह्मा and some ऋषिs are created by ब्रह्मा and ब्रह्माजि creates by not getting married and thereafter paternity leave, no such thing, ब्रह्माजि creates मानसाः जाताः, ऋषिs are मानस पुत्रs, मनुs are मानस पुत्रs and having created मनुs and ऋषिs, in some पुराणs even पञ्चापतिs are included, and I create all of them, and I ask them to create the rest. And therefore even though मनुs and ऋषिs are created by ब्रह्मा directly, भगवान् alone is the indirect cause of them, through ब्रह्मा I created them and in turn they will create others. Thereafter every parent is cooperating with भगवान् by fulfilling the भगवान्'s wish only and every marriage taking place anywhere is nothing but cooperating with the Creator भगवान्, that is why the world is populated. This is the essence of the श्लोक. We will go to the भाष्यम्.

महर्षयः सप्त भृगु-आदयः पूर्वे अतीतकालसम्बन्धिनः, चत्वारः मनवः तथा सावर्णाः इति प्रसिद्धाः । ते च मद्भावाः मदतभावनाः वैष्णवेन सामर्थ्येन उपेताः, मानसाः मनसा एव उत्पादिताः मया जाताः उत्पन्नाः, येषां मनूनां महर्षीणां च सृष्टिः लोके इमाः स्थावरजङ्गमाः प्रजाः ॥ १०-६ ॥

So महर्षयः सप्त – the seven महर्षिs, they are भृगु-आदयः – भृगु महर्षि etc. The seven ऋषिs are well known, and that is given in the book itself. भृगु, मरीचि, अत्रि, पुलस्त्य, पुलह, क्रतु, वसिष्ठ.

मरीचिमन्त्र्यङ्गिरसौ पुलस्त्यम् पुलहम् क्रतुम् ॥ वसिष्ठम् च
महातेजाः सोऽसृजत्सप्त मानसान् । ब्रह्मपुराणम् १-४३ ॥

Of course the सप्त ऋषिs are not uniformly presented in all the पुराणs. Sometimes some of them are replaced by some other ऋषिs. In सन्ध्यावन्दनम् we talk about अत्रि-भृगु-कुत्स-वसिष्ठ-गौतम-काश्यप-आङ्गीरस ऋषयः ॥ Here गौतम ऋषि is not there, therefore from पुराण to पुराण the ऋषि's names vary and what we have to note is सप्त ऋषयः. Don't break your head on those differences. Some people miss विभूतियोग and they will do research on गौतम will come under सप्त ऋषिs or not and they will miss the original teaching of भगवद्गीता. Those academic details need not be taken seriously. Then पूर्वे – in the मूलम्, is equal to अतीतकालसम्बन्धिनः – and still earlier ones. Who are they? चत्वारः मनवः – the first four मनुs. So there are some other commentator who take पूर्वे चत्वारः as पूर्वे चत्वारः ऋषयः. They add पूर्वे चत्वारः ऋषयः in addition to seven ऋषिs, four more important ऋषिs they take and those four ऋषिs are the सनकादि ऋषिs. Thus चत्वारः is connected with ऋषयः, they supply. But शङ्कराचार्य doesn't take that way, he takes चत्वारः as adjective to मनवः – the four मनुs. But when you take चत्वारः मनवः there is a problem. That is why some commentators take as चत्वारः ऋषयः because सनकादि are four, but when you take चत्वारः मनवः – four मनुs, there is a problem. The problem is generally मनुs are considered to be fourteen. Then how does कृष्ण say चत्वारः मनवः? शङ्कराचार्य also takes it as चत्वारः मनवः – four मनुs only and one of the subcommentators justifies that by giving the reason even though fourteen मनुs are there, four मनुs play

primary role in later creation. And the topic being creation these four मनुs are given importance and thus one subcommentator justifies. Here also let us not break our head, the idea is that मनुs are also created by भगवान्, शङ्कराचार्य takes चत्वारः मनवः. And तथा means and, and means not only ऋषिs but also the four मनुs. The name of the fourteen मनुs are mentioned in the पुराणs, but the main four मनुs who have contributed to the later सृष्टि prominently, those four मनुs are called सावर्णाः मनवः or सावर्णि मनवः. These four मनुs of the fourteen are prominent creators. Therefore शङ्कराचार्य says सावर्णाः इति प्रसिद्धाः. Then the question will be what are the four सावर्ण मनुs. In the foot note it is given, सावर्णि. So the first सावर्णि means ब्रह्म सावर्णिः that is the full name or ब्रह्म सावर्णः. The second is धर्म सावर्णिः, दक्ष सावर्णिः is the third, and the fourth one is रुद्र सावर्णिः. This is as given by the रामराय कवि who is a subcommentator of गीता भाष्यम्. So सावर्णाः इति प्रसिद्धाः all of them are created. ते च मद्भावाः – and all those ऋषिs and मनुs are great भक्तs of the Lord. The word भावः means भक्तः. मद्भावाः means मद्भक्ताः. They constantly meditate upon ईश्वर. So मद्भावाः is equal to मद्गतभावनाः, भावना means भक्तिः. मद्गतभावनाः means मद्गतभक्तयः. In short मद्भक्ताः. Because of constant meditation of God they also have developed the creative power. Therefore शङ्कराचार्य says वैष्णवेन सामर्थ्येन उपेताः – they also have got the power to create by mere सङ्कल्प शक्ति. Because the rule is as a person meditates so he becomes. If you meditate upon the creative power of the Lord you also get the creative power. In ब्रह्मसूत्र we had an elaborate discussion in the fourth chapter how the उपासकs will go to the

शुक्ल गति and go to ब्रह्मलोक and before gaining knowledge in ब्रह्मलोक they get all the powers which belong to ब्रह्माजि, सत्य कामः, सत्य सङ्कल्पः etc. Therefore whatever they think of it gets materialized. Like योगसिद्धि to materialize all these मनुs and ऋषिs have got materializing powers. That is called वैष्णव सामर्थ्यम्. सृष्टि शक्तिः सङ्कल्प शक्तिः. That is how ब्रह्माजि even though he was himself a male God by सङ्कल्प शक्ति he himself gets divided into a male and female, called मनु and शतरूपा. So विष्णु projects ब्रह्मा, ब्रह्मा by mere सङ्कल्प शक्ति even though ब्रह्मा is male, he is able to create मनु and शतरूपा. In बृहदारण्यकोपनिषत् पुरुषविध ब्राह्मणम् first chapter fourth section this creation is talked about मनु and शतरूपा. शतरूपा is the wife of मनु. And thereafter मनु himself becomes the male of all the species. Not only human but every animal male मनु is able to become, and शतरूपा, as the very word शतरूपा indicates she becomes the female of cow, female of buffalo, female of ant. In all the species the male version and female versions they become. All these are वैष्णवेन सामर्थ्येन उपेताः. And how are they born? मानसाः – मनु doesn't get married and produce, सङ्कल्प शक्त्या he does, therefore मानसाः जाताः, मानसाः is in the मूलम् that means मनसा एव उत्पादिताः by ब्रह्मा. Even though ब्रह्मा alone creates, भगवान् says I am the creator, not directly but through ब्रह्म. Therefore मया, मया means because of Me, जाताः – they are all born. जाताः is in the मूलम्, is equal to उत्पन्नाः. And after they are produced, they means ऋषिs and सावर्ण मनुs, and येषाम् – for those ऋषिs and मनुs, therefore शङ्कराचार्य says येषाम् is equal to मनूनां महर्षीणां च – for those मनुs and ऋषिs सृष्टिः – the later creation

came in the form of **लोके इमाः स्थावरजङ्गमाः प्रजाः**. **लोके** means in the fourteen **लोक**s, **इमाः प्रजाः**, **प्रजाः** here means living beings, and consisting of **स्थावरजङ्गमाः**, **स्थावर** should not be taken as rock and mountain, we are talking about the living beings. Therefore **स्थावर** here means non-moving living beings. What is non-moving living being? Non-moving living being means plant kingdom. Plant kingdom came as well as **जङ्गम** – the moving animal kingdom also came. Thus I am the cause of the external creation also. The **अन्वय** is, **पूर्वे सप्त महर्षयः तथा चत्वारः मनवः मत् भावाः मानसाः जाताः (भवन्ति) ।** **येषाम् (सृष्टिः) लोके इमाः प्रजाः (भवन्ति) ।** Continuing;

Verse 10-07

एतां विभूतिं योगं च मम यो वेति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ गीता १०-७ ॥

It is an important **श्लोक**. Every spiritual seeker has to know **ईश्वर**'s creative power (**योगः**) and also **विश्वरूप महिमा** (**विभूतिः**). Thus **एकरूप भक्त** should become **विश्वरूप भक्त**. This intermediary stage is important before gaining **अहम् ब्रह्म अस्मि ज्ञानम्**, otherwise you will be still quarreling is **विष्णु** great or is **शिव** great. Somebody asked me **दुर्गा सुक्तम्** is talking about **दुर्गा** or **लक्ष्मी**. We don't mind whether it is talking about **शिव** or **विष्णु** but the **वैष्णव**s are so vehement they argue vehemently that **दुर्गा सुक्तम्** is not talking about **दुर्गा** or your **शिव** it is talking about our **विष्णु** only, look at the **मन्त्र वैष्णवीं लोक इह मादयन्ताम् ॥ दुर्गा सूक्तम् ७ ॥** The word **वैष्णवी** comes there, therefore is not talking about your **दुर्गा** but it is talking about our **वैष्णवी**. **वैष्णवी** is **शिव** or **पार्वती** or **लक्ष्मी** they are still

analyzing which सूक्त is talking about शिव or विष्णु. And both शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् we are saying that it is विष्णेश्वर प्रार्थना but वैष्णवs are extremely angry about that. How can you say it is talking about your विष्णेश्वर, the श्लोक is talking about शुक्लाम्बरधरं विष्णुम्. How can you it is विनायक? Thus they are still quarreling as to which श्लोक is talking about our विष्णु or not; we are requesting them why can't you go beyond finite विष्णु form and finite शिव form, why can't you come to विश्वरूप ईश्वर in which both शिव and विष्णु forms are included, but they refuse to come to even विश्वरूप भक्ति. When they don't accept विश्वरूप ईश्वर, how can they come to निर्गुणम् ब्रह्म? Very very unfortunate they are still in the state of एकरूप ईश्वर. भगवान् clearly says the one who incorporates all forms in one ईश्वर, only that person will come to अविकम्प योग, i.e., अरूप ईश्वर ज्ञानम्. So those who cross एकरूप ईश्वर and come to विश्वरूप ईश्वर, and see no difference between विष्णु शिव लक्ष्मी पार्वती. All of them are different forms belonging to one Infinite ईश्वर. That person alone will transcend विश्वरूप and come to अरूप ब्रह्म. And of these which will give liberation? एकरूप also cannot give liberation, विश्वरूप also cannot give liberation, then अरूप निर्गुण ब्रह्मज्ञानम् alone can give liberation. And if विश्वरूप also cannot give liberation, why can't I go from एक रूपम् to अरूपम्? For that we say from एकरूप nobody can directly go to अरूप, from एकरूप we have to expand to विश्वरूप and then alone अरूप ब्रह्मज्ञानम् is possible. Therefore कृष्ण calls that knowledge as अविकम्प योगः. ब्रह्मज्ञानम् is given different names in different contexts. In माण्डूक्य कारिका गौडपादाचार्य names it as अस्पर्शयोगः.

अस्पर्शयोगो वै नाम दुर्दर्शः सर्वयोगिभिः ।

योगिनो बिभ्यति ह्यस्मादभये भयदर्शिनः ॥ माण्डूक्य कारिका ३-३९ ॥

ब्रह्मज्ञानम् is called अस्पर्शयोग or untouchable योग. Once I say untouchable they will arrest me because we are not supposed to use that word. Why is ब्रह्मज्ञानम् called untouchable योग? Because ब्रह्मन् is untouchable. Why is ब्रह्मन् untouchable? There is no second thing to touch. अद्वैतत्वात् that is the topic there. Here he calls it अविकम्प योग, unshaken योग because ब्रह्मन् is unshakable. कूटस्थत्वात्, निर्विकारत्वात् अविकम्प योगः. With that ज्ञानम् युज्यते – you will get मोक्ष. This is the essence of this श्लोक. Now we will read the भाष्यम्.

एतां यथोक्तां विभूतिं विस्तारं योगं च युक्तिं च आत्मनः घटनम्, अथवा योग-ऐश्वर्य-सामर्थ्यम् सर्वज्ञत्वं योगजं योगः उच्यते । मम मदीयं यः वेत्ति तत्त्वतः तत्त्वेन यथावत् इति एतत् ।

So यः वेत्ति – a seeker has to know the following two connected with भगवान्. What are the two things connected with भगवान्? एतां यथोक्तां विभूतिम्, एताम् means यथोक्ताम्, यथोक्ताम् means the above mentioned. And what is the above mentioned? विभूतिम्, विभूतिम् means विस्तारम्, विस्तारम् means manifestation in the form of creation. विस्तारम् means unfoldment. Like unfurling the flag, creation is closed in माया. What is सृष्टि? The closed creation is thrown out. Therefore creation is throwing out of everything folded. Therefore it is called विस्तारम् – expansion. And what is the above mentioned expansion? You should remember the previous three श्लोकs. सप्त महर्षयः चत्वारः मनवः सर्वाः प्रजाः, all the people, that is all

विस्तारम् and also inside अहिंसा समता तुष्टिः तपः दानम्, all of them are भगवान् only. That is the above mentioned **विभूति**. And not only this **विभूति**, but also **योगं च**. From this we have to infer the power of भगवान्. Because whenever you see an extraordinary product, naturally our mind goes to the creator of that product. It may be nice cloth, nice hall, from that we think of that particular creator, however great the creator they be like the painting we read in the newspaper the painting sold for five million dollars. From the painting you imagine the painter, but what we have to note is the painter has only the glory of painting, but that painter doesn't have the glory of an architect. Each human being has got one particular glory, but when you think of भगवान् घटस्य कर्ता घटसृष्टि शक्तिमान् but सर्वस्य कर्ता must be सर्वशक्तः. Therefore the omniscience and omnipotence has to be inferred, omniscience cannot be physically seen. What you can physically see is the world, but omniscience has to be inferred, omnipotence has to be inferred, that omniscience plus omnipotence is called **योगम्**. So he says **योगम्** is equal to **युक्तिम्**, and **युक्तिम्** is equal to **घटनम्**, the meaning of **घटनम्** is omniscience plus omnipotence, omniscient's potent. **घटनम्** is the meaning of the word **योग**. Or शङ्कराचार्य makes a subtle difference. It is purely from linguistic angle. He wants to give the word **योग** the meaning of omniscience plus omnipotence.

So शङ्कराचार्य first says **योग** means omniscience and omnipotence, thereafter he says that this meaning directly deriving from the word **योग** is difficult because **योग** doesn't have the direct meaning of omniscience and omnipotence. You

will have to derive that meaning with lot of manipulations. योग has to be equated to omniscience and omnipotence; not as a वाच्यार्थ. If you want to take it as a वाच्यार्थ you have to manipulate a lot. योग is equal to युक्ति, युक्ति is equal to घटनम्, घटनम् is derived from the √घट्, घट् means to happen, then you have to करण व्युत्पत्ति सर्वम् घटते अनेन इति घटनम्. With करण व्युत्पत्ति we have to ingeniously extract the meaning, योग is the power for the happening of everything. So योग is equal to युक्ति is equal to घटनम् is equal to करण व्युत्पत्ति is equal to the power because of which everything happens. This is विलष्ट कल्पना, a tortuous interpretation.

Therefore शङ्कराचार्य says if you feel this direct meaning is tortuous, I will arrive at the meaning through another method. This is called implication method लक्ष्यार्थः. The first interpretation is वाच्यार्थः and the second interpretation is called लक्ष्यार्थः. And how do you arrive at लक्ष्यार्थः? These are all for grammar people, others can ignore. The final meaning is same, but whether you arrive at it through वाच्यार्थ or लक्ष्यार्थ this is the debate.

शङ्कराचार्य says योग has a meaning of माया. So directly from योग you come to मायाशक्ति of भगवान्, because कृष्ण has said योगमायासमावृतः ॥ गीता ७-२७ ॥ before. Therefore योग means मायाशक्ति. And because of मायाशक्ति, भगवान् gets omniscience and omnipotence, माया जन्य शक्तिः is omniscience and omnipotence. Therefore योग means माया and from माया through implication you arrive at omniscience and omnipotence which is generated by माया. Therefore what

is the second approach? योग is equal to माया, that is वाच्यार्थ. From माया, माया जन्म – born out of माया, माया जन्म सर्वज्ञत्वम् सर्वेश्वरञ्च. Thus by implication it refers to omniscience and omnipotence.

So अथवा, अथवा means if not through वाच्यार्थ through लक्ष्यार्थ you come at this meaning. Therefore he says योग-ऐश्वर्य-सामर्थ्यम्, योग here means माया, योग-ऐश्वर्यम् means the power born out of योग, the over-Lordship born out of माया is called योग-ऐश्वर्यम्, and because of the over-Lordship सामर्थ्यम् – there is a skill, so because of योग there is ईश्वर status, ऐश्वर्यम् means ईश्वर's status. ब्रह्मन् doesn't have ईश्वर status. Because of माया ब्रह्मन् gets the ईश्वर's status. So because of योग-ऐश्वर्यम्, because of ऐश्वर्यम् सामर्थ्यम् comes, सामर्थ्यम् means over-Lordship, and because of over-Lordship what comes is सर्वज्ञत्वम् omniscience, and omnipotence, सामर्थ्यम् means omnipotence. All of them are योगजम् – born out of योग and that itself is here called योग by लक्षण. इति उच्यते.

What is the essence of all this discussion? Directly योग means omnipotence and omniscience, or indirectly योग means omniscience and omnipotence. Directly or indirectly the word योग means omniscience and omnipotence.

मम मदीयम्, मम is in the मूलम्, is equal to मदीयम्. So omniscience and omnipotence belong to Me. So naturally the question will come omniscience and omnipotence belong to माया, because माया alone has generated these two powers, ब्रह्मन् is निर्गुणम् and how can you say they belong to ब्रह्मन्,

when they actually belong to माया. The question may come, for that we answer both these powers belong to माया only but माया belongs to ब्रह्मन्. Why माया belongs to ब्रह्मन्? Because माया doesn't have an independent existence of its own. And since माया cannot exist independently माया is non-separable part of ब्रह्मन्. Therefore the glory of माया should belong to ब्रह्मन् only. Therefore कृष्ण says मदीयम् – they belong to Me, ब्रह्मन् यः वेत्ति – whoever knows this, तत्त्वतः – in reality. What is the reality we have to know? So ब्रह्मन् is there, माया is there, omniscience and omnipotence are there, creation is there. All the four are there. What is the reality we have to know? Of these four factors three belong to व्यावहारिक सत्यम् and one belongs to पारमार्थिक सत्यम्. We should know which one is which, that is called तत्त्वतः वेत्ति. निर्गुणम् ब्रह्म alone belongs to पारमार्थिक सत्यम्, and माया is व्यावहारिक सत्यम्. The ईश्वर status is व्यावहारिक सत्यम्, omniscience and omnipotence are व्यावहारिक सत्यम्, creation is also व्यावहारिक सत्यम्. Therefore all these things cannot affect ब्रह्मन् in anyway. न हि अध्यस्तस्य गुणेन दोषेण वा अणुमात्रेणापि न सम्बध्यते. All these events do not affect ब्रह्मन्, which is विश्वं दर्पणदृश्यमाननगरीतुल्यम् – ब्रह्मन् is like a screen. This fact whoever knows, and the technical word we use is ब्रह्मन् is विवर्त कारणम्, इति यः वेत्ति. तत्त्वतः means विवर्त कारणत्वेन यः वेत्ति, तत्त्वतः is in the मूलम्, is equal to तत्त्वेन, तत्त्वेन is equal to यथावत् – as it is, इति एतत्. Then what will happen to him? He will come to निर्गुण ब्रह्मज्ञानम् later.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 10-07 Continuing;

**एतां यथोक्तां विभूतिं विस्तारं योगं च युक्तिं च आत्मनः घटनम्,
अथवा योग-ऐश्वर्य-सामर्थ्यम् सर्वज्ञत्वं योगजं योगः उच्यते । मम
मदीयं यः वेति तत्त्वतः तत्त्वेन यथावत् इति एतत् ।**

After pointing out that ईश्वर is both निमित्त कारणम् and
उपादान कारणम्, Lord कृष्ण briefly explained that in the three
verses fourth, fifth and sixth, pointing out that both the inner
world of every living being as well as the outer world consisting
of मनु, ऋषि as well as all the other living beings all of them
are created by the Lord only. And from that the important
corollary is कारणम् alone manifests in the form of कार्यम्,
कार्यम् does not exist separate from independent of कारणम्.
Therefore ईश्वर alone manifests as the universe, and the
universe does not exist independent of ईश्वर and if a person
remembers this fact and learn to look at the entire universe as
the manifestation of the Lord that is called विश्वरूप दर्शनम्, that
is called विभूति दर्शनम्. The word विभूति means manifestation.
And Lord कृष्ण talks about the benefit this particular vision,
what is the benefit of विश्वरूप दर्शनम्. Two benefits are there.
The first benefit is it enhances साधन चतुष्टय सम्पत्ति,
especially शमादि षट्क सम्पत्ति will be improved by विश्वरूप
दर्शनम् by way of reducing अहङ्कार and ममकार, by way of
reducing राग-द्वेष, विश्वरूप दर्शनम् reduces राग because I
cannot claim anything as my own. Then where is the question
of attachment? By taking away ममकार it reduces राग, and

since everything is ईश्वर itself I cannot hate anything, because everything is ईश्वर, including cockroach everything is ईश्वर, therefore I cannot afford to hate anything. I may keep away from certain thing, but I cannot hate anything. Keeping away is physical, hating is mental. Keeping away is ok but hating is not ok. Thus अहङ्कार-ममकार reduction, राग-द्वेष reduction is the by-product of विश्वरूप दर्शनम् which alone we call as साधन चतुष्टय सम्पत्ति refinement. And this विश्वरूप दर्शनम् can refine साधन चतुष्टय सम्पत्ति but it cannot give मोक्ष. It can refine साधन चतुष्टय सम्पत्ति but it cannot give मोक्ष because even विश्वरूप दर्शनम् is सगुण ईश्वर ज्ञानम्. And even in विश्वरूप दर्शनम् there is भेद भावना. In विश्वरूप दर्शनम् what is भेद भावना? भगवान् is whole and I am only a part of the whole. That is भेदः. भगवान् is the total and I am only a part of the total. Therefore even विश्वरूप दर्शनम् retains भेद भावना. And Lord कृष्ण says if a person continues in विश्वरूप दर्शनम्, I will see to it that My भक्त is brought to निर्गुण अभेद ज्ञानम्. सगुण भेद दर्शनम् to निर्गुण अभेद दर्शनम् I will provide. I have got गुरु agency, I will send an appropriate गुरु for महावाक्य विचारः and निर्गुण अभेद दर्शनम् will come and कृष्ण gives it a special title and the title for निर्गुण अभेद दर्शनम् is अविकम्प योगः. This word is there in the seventh verse second line which we are seeing now. I will provide अविकम्प योगः in due course. For that शङ्कराचार्य writes the भाष्यम्, we will read.

**सः अविकम्पेन अप्रचलितेन योगेन सम्यक्-दर्शन-स्थैर्य-
लक्षणेन युज्यते सम्बध्यते । न अत्र संशयः न अस्मिन् अर्थे
संशयः अस्ति ॥ १०-७ ॥**

सः is in the मूलम् and the word **सः** means विश्वरूप भक्त and विश्वरूप उपासक, विश्वरूप भक्त cum उपासक as described in the विष्णु सहस्रनाम ध्यान श्लोक, भूः पादौ यस्य नाभिर्वियदसु-रनिल-चन्द्रसूर्यौ च नेत्रे इति विश्वरूप उपासक. What will happen to him? **युज्यते** is equal to **सम्बध्यते** – he will accomplish, he will be blessed with **अविकम्पेन योगेन**, **अविकम्पेन** is in the मूलम्, is equal to **अप्रचलितेन** – unshaken, **अविकम्प** means unshaken. What is unshaken? Is it an unshaken body? He will become so heavy that body cannot be shaken; that is our problem. Here the word **योग** means **सम्यक्-दर्शन-स्थैर्यम्**, **सम्यक्-दर्शनम्** means अद्वैत ज्ञानम्, जीवात्म परमात्म ऐवम् ज्ञानम्, निर्विशेष एकात्म ज्ञानम् is called **सम्यक्-दर्शनम्**. So he will get अद्वैत ज्ञानम्. How? कृष्ण doesn't give the details, we have to supply. He will be given a गुरु and an opportunity to do the श्रवणम्, then he will have to do the श्रवणम्, he should not say O भगवान्! you give गुरु and you yourself do the श्रवणम् on behalf of me. Then भगवान् will say I will get मोक्ष also on behalf of you and you will continue be a संसारि. Remember भगवान् can give a गुरु and श्रवणम् should be done by the विश्वरूप भक्त only. Thus through श्रवणम् and मननम्, श्रवणम् will give **सम्यक्-दर्शनम्** and मननम् will give **सम्यक्-दर्शन-स्थैर्यम्**. Very carefully note. **स्थैर्यम्** represents मननम्. **स्थैर्यम्** means conviction. What conviction? मोक्ष is no more a साध्य, मोक्ष is no more my goal, साध्य मोक्ष does not exists at all if मोक्ष exists it exists only in one form, i.e., my nature. Therefore hereafter I will not seek मोक्ष. Seeking मोक्ष is an insult to the शास्त्रम् itself, because शास्त्र says मोक्ष is your nature, and this परमानन्द शिष्य says I know मोक्ष is my nature

and asks when will I get मोक्ष. Therefore he will never ask for मोक्ष that is called स्थैर्यम् and लक्षणम्, लक्षण means that is the nature. The nature of अविकम्प योगः. तेन युज्यते – he will be blessed with that. Then we will ask the question what is the guarantee. कृष्ण says I will also give you the guarantee card. न अत्र संशयः – he will get अद्वैत ज्ञानम्, अत्र means अस्मिन् अर्थे – with regard to this fact. The fact that विश्वरूप भक्त will become अद्वैत ज्ञानि, with regard to this fact न संशयः अस्ति – there is no doubt at all; it is a question of time. Because विश्वरूप भक्त is on the right track. If you have purchased the train ticket and have got into the train you will reach the destination may be late by an hour or two but definitely you will reach the destination. This is the important message worth remembering. The अन्वय is, यः मम एताम् विभूतिम् योगम् च तत्त्वतः वेति सः अविकम्पेन योगेन युज्यते । अत्र संशयः न (अस्ति) । Continuing;

Verse 10-08 Introduction;

कीदृशेन अविकम्पेन योगेन युज्यते? इति उच्यते —

So in the following four श्लोकs Lord कृष्ण says how विश्वरूप भक्त will become अद्वैत ज्ञानि by the grace of the Lord. This is the important topic as to how विश्वरूप भक्त will become अद्वैत ज्ञानि by the grace of the Lord, and for that शङ्कराचार्य gives the introduction. कीदृशेन अविकम्पेन योगेन – what type of unshaken योग युज्यते – the विश्वरूप भक्त will be blessed with? What is the type of unshaken योग that the विश्वरूप भक्त will be blessed with? शङ्कराचार्य raises this question because unshaken योग is a vague word. If you tell ‘unshaken योग’ to a lay person he will not understand what does it mean. कृष्ण

clarifies in the following verses unshaken योग is ज्ञानम् only. It is बुद्धि योग only. कृष्ण tells in the tenth verse ददामि बुद्धियोगं तम्. The word बुद्धियोग of the tenth verse is the translation of unshakeable योग of the seventh verse. अविकम्प योगः is equal to बुद्धियोगः. Here also the word बुद्धि means not intellect but बुद्धि means ज्ञानम्, it is अद्वैत ज्ञानम्. Therefore the following four verses are explanation of the seventh verse. The seventh verse is सूत्रभूत श्लोक and these four verses are व्याख्याभूत श्लोकs. इति उच्यते – that is being explained.

Verse 10-08

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ गीता १०-८ ॥

First I will give you the gist. बुधाः भाव-समन्विताः विश्वरूप भक्ताः. This is the description of विश्वरूप भक्त who no more quarrels as to विष्णु is great or शिव is great, विष्णु शिव separation can happen only as long as you see विष्णु as a particular God with distinct features and you see शिव as another particular God with distinct features, then alone the comparison comes. Once you come to विश्वरूप ईश्वर all features belong to one total God only. And therefore विश्वरूप भक्त is no more quarrelling भक्त. That is why बुधाः, the word बुधाः means informed विश्वरूप भक्तs, uninformed भक्तs will quarrel and informed भक्तs cannot afford to quarrel because God is only one. The word बुधाः does not mean अद्वैत ज्ञानि. So he is informed upto विश्वरूप ईश्वर and not informed of अद्वैत ईश्वर. Therefore बुधाः means informed with regard to विश्वरूप ईश्वर. तत् पदार्थं परोक्ष ज्ञानम् is there, त्वम् पदार्थं ऐक्य ज्ञानम् is not

there. So बुधाः परोक्ष ज्ञानिनः न तु अपरोक्ष ज्ञानिनः and भाव-समन्विताः, भाव means भक्ति, they have got deep devotion and therefore they lead the life with the following awareness. It is extremely important, what is the awareness of विश्वरूप भक्त? And that is within inverted commas, “अहम् सर्वस्य प्रभवः” – ईश्वर is the source of everything including every good and bad experiences of mine. ईश्वर is the source of everything including every good as well as bad experiences of mine, therefore “सर्वस्य प्रभवः मत्तः सर्वम् प्रवर्तते” – ईश्वर being the सामान्य कारणम् everything emerges from God, and since every experience emerges from God, I cannot reject any experience. Every experience I have to accept with प्रसाद भावना. This attitude इति मत्वा माम् भजन्ते – they worship विश्वरूप ईश्वर, भजन्ते means विश्वरूप ध्यानम् कुर्वन्ति. So whenever mind is disturbed it is non-acceptance of certain facts, especially choiceless facts. If I have a choice I can remedy; nothing wrong, but most of the situations are choiceless situations. Reacting towards choiceless situations means विश्वरूप भक्ति is diluted. And these भक्तः do not react. This is the lifestyle of विश्वरूप भक्तः; point number one. Now we will read the भाष्यम्.

“अहं परं ब्रह्म वासुदेवाख्यं सर्वस्य जगतः प्रभव उत्पत्तिः । मत्त एव स्थिति-नाश-क्रिया-फल-उपभोग-लक्षणं विक्रियारूपं सर्वं जगत् प्रवर्तते” – इति एवं मत्वा भजन्ते सेवन्ते मां बुधा अवगततत्त्वार्थाः । भाव-समन्विताः – भावः भावना परमार्थ-तत्त्व-अभिनिवेशः । तेन समन्विताः संयुक्ताः इति अर्थः ॥ १०-८ ॥

अहम् is in the मूलम्, is equal to परं ब्रह्म वासुदेवाख्यम्. So even though कृष्ण uses the word I, and कृष्ण is one of the

अवतारः of भगवान्, the भक्त doesn't look at भगवान् as a finite God with date of birth and date of स्वर्गारोहणम्. कृष्ण represents परं ब्रह्म. शङ्कराचार्य correctly interprets अहम् is परं ब्रह्म. वासुदेवाख्यम् – who is now named as वासुदेवः. वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ गीता ७-१३ ॥ For the word वासुदेव we gave a *Puranic* meaning and a *Vedantic* meaning. Do you remember? *Puranic* meaning is the son of वासुदेव, वासुदेव सुतं देवम्. And what is the *Vedantic* meaning? वासुः means सत् रूपः, देवः means चित् रूपः and वासुदेवः means सत् चित् रूपः परमात्मा. How does the word वासुः means सत् रूपः? वसन्ति अस्मिन् सर्वाणि भूतानि इति वासुः. And how does the word देवः means चित् रूपः? दीव्यति स्वयम् प्रकाशते इति देवः. वासुश्च अयम् देवश्च वासुदेवः सत्त्वित् रूपः. This we saw in the seventh chapter. So वासुदेवाख्यं परं ब्रह्म, सर्वस्य जगतः प्रभवः उत्पत्तिः, सर्वस्य is in the मूलम्, is equal to जगतः, प्रभवः is in the मूलम्, is equal to उत्पत्तिः and उत्पत्तिः means सृष्टि कारणम्. Why भगवान् is said to be the कारणम्? The reason is given. मत्तः एव – from me alone, सर्वं जगत् प्रवर्तते, सर्वम् is in the मूलम्, is equal to जगत्. What type of जगत्? Explanation is given, स्थिति-नाश-क्रिया-फल-उपभोग-लक्षणम् – a universe which has got स्थिति – existence for a particular time which survives for particular time and नाश – which dies after some time, and क्रिया-फल-उपभोग, very important, and it is primarily an object of the कर्मफलम्. वेदान्त looks at the world as the कर्मफलम् of the जीवः. It is a very important point to be meditated upon. वेदान्त looks upon the world as the कर्मफलम् of the जीवराशिः. If the जीवराशिः are not there and their कर्म are not there, world doesn't have any purpose or meaning

because भगवान् does not require a world for exhausting His कर्मफलम् because भगवान् doesn't have पुण्यम् and पापम्. And world cannot be born to exhaust its own कर्मफलम् because the inert world doesn't have पुण्यम् and पापम्. So the world has to come only for our purpose. Therefore the definition of the world is क्रिया-फल-उपभोग-लक्षणम्. It is an object of experience for the जीवराशिस. That is the लक्षणम् – the definition of the world and all of them मत्तः प्रवर्तते – they all happen because of My presence. This is the constant awareness of the विश्वरूप भक्तस, if we want to be विश्वरूप भक्त these two statement we should remember all the time. इति एवम्, इति is in the मूलम्, is equal to एवम् – in this manner, मत्वा, मत्वा means keeping in the mind all the time, भजन्ते माम् – they worship Me, they meditate upon Me, कार्याक पूजा and मानस ध्यानम् of विश्वरूप ईश्वर they do. That is why I have often said even though we do a षोडश उपचार पूजा to a small idol it may be a शालीग्राम or शिवलिङ्ग of a small size, every मन्त्र what does it say, तं पृथिव्यात्मने गन्धं धारयामि – O Lord! You are the पृथिवी, हं आकाशात्मने पुष्पैः पूजयामि । यं वाय्वात्मने धूपम् आघ्रापयामि । रं अग्न्यात्मने दीपं प्रदर्शयामि । वं अमृतात्मने अमृतोपहारं समर्पयामि । These five sentence means you are in the form of पञ्चभूतस and पाञ्च भौतिक प्रपञ्च. मूर्ति is small, but awareness is of all. Small to all. You worship small and but भावना is of all. This is called षोडश उपचार पूजा and they do ध्यान also. सेवन्ते means पूजा कुर्वन्ति ध्यानम् च कुर्वन्ति. बुधा – informed विश्वरूप भक्तस and भाव-समन्विताः – they have भक्ति, now look at this भाष्यम्. बुधा is in the मूलम्, it is equal to अवगततत्त्वार्थाः – they have understood ईश्वर तत्त्वम्, they

have understood तत् पद वाच्यार्थम् and they have understood तत् पद लक्ष्यार्थम् also as निर्गुण ब्रह्म which is विवर्त उपादान कारणम् of the entire universe. They even know ब्रह्म सत्यम् जगत् मिथ्या. But only one thing they don't know. ब्रह्म सत्यम् जगत् मिथ्या is not enough, विश्वरूप भक्त knows ब्रह्म सत्यम् जगत् मिथ्या but they do not know जीवो ब्रह्मैव नापरः, the ऐक्य ज्ञानम् is not yet there. Therefore अवगततत्त्वार्थः means ब्रह्म सत्यम् जगत् मिथ्या इति तत् पद लक्ष्यार्थ परोक्ष ज्ञानिनः. Not only that भाव-समन्विताः is in the मूलम्, after that you have to put an en dash, भावः is equal to भावना, भावना means परमार्थ-तत्त्व-अभिनिवेशः. अभिनिवेशः means deep desire, desperate desire. Desperate desire for knowing the परमार्थ तत्त्वम्. What do you mean by desperate desire for परमात्मा तत्त्वम्? He knows ब्रह्म सत्यम् जगत् मिथ्या which is called परोक्ष ज्ञानम् and परोक्ष ज्ञानम् can never give liberation. परोक्ष ज्ञानम् should be converted into अपरोक्ष ज्ञानम्. And अपरोक्ष ज्ञानम् is that सत्यम् ब्रह्म अहम् अस्मि इति अपरोक्ष ज्ञानम् that विश्वरूप भक्त doesn't have and now he has got a deep desire for अपरोक्ष ज्ञानम्. Therefore he is अपरोक्ष ज्ञान जिज्ञासु भक्त. So it is not enough you know ब्रह्मन् is कारणम्, that anybody will say, ब्रह्मन् is कारणम् everybody will nod the head instantaneously. Suppose I say you are the कारणम् of the entire universe, the eyebrows will go up. स्वामिजि tell it again. दयानन्द स्वामिजि nicely says I am only the cause of a few confusions and maximum a few children and how can I say I am the cause of the entire universe. That ज्ञानम् is called अपरोक्ष ज्ञानम्. This विश्वरूप भक्त has desire for that. भावः is equal to भावना is equal to परमार्थ-तत्त्व-अभिनिवेशः and after that put a full stop. And

तेन समन्विताः, समन्विताः is in the मूलम्, is equal to संयुक्ताः – endowed with such a deep desire for महावाक्य ज्ञानम्. The अन्वय is, “अहम् सर्वस्य प्रभवः (अस्मि), मत्तः सर्वम् प्रवर्तते” – इति मत्वा भाव-समन्विताः बुधाः माम् भजन्ते । Continuing;

किञ्च —

Verse 10-09

मत्त्वित्ता मदतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ गीता १०-९ ॥

I will give you the gist of this श्लोक. शङ्कराचार्य introduces the verse by adding किञ्च, किञ्च means moreover, moreover means the same topic of विश्वरूप भक्त's lifestyle. And remember विश्वरूप भक्त of the tenth chapter and कर्मयोगि of the third chapter both of them are one and the same.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ गीता ३-३० ॥

कर्मयोगि and विश्वरूप भक्त are both one and the same. Without विश्वरूप भक्ति real कर्मयोग is not possible, that is why in the उपदेशसार of रमण महर्षि जगतः ईशधी युक्त सेवनम् । अष्टमूर्तिभृत् देवपूजनम् ॥ उपदेशसारम् ७ ॥ And therefore विश्वरूप भक्त's lifestyle, कर्मयोगि's lifestyle is talked about. He always thinks of the Lord, his sense organs are always indulging with God only. So मत् चित्ताः – the mind is always in Me, मत् गत-प्राणाः, प्राणाः here means इन्द्रियाणि – all the sense organs are involved in the Lord only all the time. And here we should carefully note when you say the भक्त's sense organs are always with the Lord what will we think, Lord means कृष्ण

विग्रह and भक्त is involved with the Lord means twenty four hours he will be looking at कृष्ण's picture, because भगवान् means we think of a person or photo. *Remember he doesn't get involved in an idol or person, whatever the sense organs see he takes it as seeing the Lord.* He is not looking at the photo all the time but he is involved in the व्यवहार and whatever the sense organs are perceiving that is the perception of the Lord. काकंके स्रिकिणीले नृन्तलाला (काकै विरगिणिले नन्दलाला, I see your black color in crow's feather नन्दलाला). Looking at the crow also is tantamount to seeing the Lord. Why he chose crow? Do you know the reason? why should he say काकै विरगिणिले नन्दलाला? Whether भारतीयार् (सुब्रह्मण्य भारती) thought it or not, I am giving a justification. Crow is easily available, early morning you can see crow, and there is another reason Lord कृष्ण is dark in color. The very word कृष्ण means dark and crow also is dark. And therefore when he looks at the dark black color of crow he remembers श्याम कृष्ण. That is that must be भारतीयार्'s intention. This is an example, all the time experiencing the world he remembers he is experiencing the Lord only. And not only they enjoy that vision and when they meet other विश्वरूप भक्तs they will share this idea and if there are other quarrelling एकरूप भक्तs वैष्णव शैव कलहम् is taking place and they will educate those quarrelling भक्तs शिवस्य हृदयं विष्णुः विष्णोश्च हृदयं शिवः ॥ They will educate others also. In short they will never lose sight of this teaching. While doing this तुष्यन्ति च रमन्ति च – they thoroughly enjoy the light, they don't complain. Their मोक्ष is not escapist मोक्ष. Their मोक्ष is not escaping from the world, if you look at world

as world you will like to escape, if you look at world as God where is the question of escaping from the world. Life is blessing for experiencing भगवान् all the time. Now we will read the भाष्यम्.

मच्चित्ताः – मयि चित्तं येषां ते मच्चित्ताः । **मद्गत-प्राणाः** – मां गताः प्राप्ताः चक्षुरादयः प्राणाः येषां ते मद्गतप्राणाः, मयि उपसंहृतकरणाः इति अर्थः । अथवा, मद्गतप्राणाः मद्गतजीवनाः इति एतत् ।

मच्चित्ताः is in the मूलम्, after that we have put an en dash, he gives the विग्रह वाक्यम् **मयि चित्तं येषां ते** is equal to **मच्चित्ताः**. After that put a full stop. वैयधिकरण्य बहुव्रीहि समास. **मच्चित्ताः** means the one whose mind is always in the Lord. What type of Lord? The Lord who is the form of the very world itself. For him ईश्वर दर्शनम् is not a separate exercise, जगत् दर्शनम् itself by an attitudinal change is converted into ईश्वर दर्शनम्. In the मूलम् class I have used an expression विश्वरूप दर्शनम् is nothing but divinization of the world. I look at the same world but now with reverence and respect. Therefore **मयि चित्तं येषां ते मच्चित्ताः**. Then the next word is **मद्गत-प्राणाः** after that we have put an en dash, शङ्कराचार्य gives two different interpretations. In the first interpretation **प्राणाः** means sense organs. **मां गताः** is equal to **प्राप्ताः**, **गताः** means **प्राप्ताः**, **प्राप्ताः** means present, dwelling on, and **चक्षुरादयः प्राणाः**, you have to write it in verse order **प्राणाः** is equal to **चक्षुरादयः**, **प्राणाः** means sense organs. So **प्राणाः** primarily means the five-fold physiological system प्राण, अपान, व्यान, समान and उदान, this is the primary meaning of the word **प्राणाः**, but it has got a secondary meaning, गौण अर्थः also. This we have seen on some

other occasion, the secondary meaning of the word प्राणाः is sense organs and we have seen this in मुण्डकोपनिषत्, सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्षिषः समिधः सप्त होमाः । सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥ मुण्डकोपनिषत् २-१-८ ॥ In that मुण्डक मन्त्र the word प्राणाः means गौण प्राणाः, that means sense organs. Therefore चक्षुरादयः, येषां ते, येषां ते is बहुव्रीहि समास is equal to मद्गतप्राणाः is equal to मयि उपसंहृतकरणाः इति अर्थः, this is the final meaning. What is the final meaning? Their sense organs are always reveling in the Lord. Their sense organs are always dwelling upon God. Which God? Not a photo. In the God means in the form of आकाश, वायु, अग्नि, जलम्, पृथिवी, वृक्षः पक्षिणः, पन्नगाः, मनुष्याः, etc. इति अर्थः – this is the meaning number one. अथवा – otherwise the second meaning is मद्गतप्राणाः is equal to मद्गतजीवनाः. The second meaning of प्राण is the very life itself. That means their entire life is dedicated to the Lord to serve the Lord and to attain the Lord. God is the means and God is the end. God is the way and God is the goal. They are called विश्वरूप भक्ताः.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 10-09 Continuing;

मच्चित्ताः – मयि चित्तं येषां ते मच्चित्ताः । **मद्गत-प्राणाः** – मां गताः
प्राप्ताः चक्षुरादयः प्राणाः येषां ते मद्गतप्राणाः, मयि उपसंहृतकरणाः
इति अर्थः । अथवा, मद्गतप्राणाः मद्गतजीवनाः इति एतत् ।

In these verses from the eighth verse onwards upto the eleventh verse Lord कृष्ण points out how a विश्वरूप भक्त will get converted into जीवात्म परमात्म ऐव्य ज्ञानि. विश्वरूप भक्त is a very informed person, he has got the knowledge that भगवान् is निमित्त उपादान कारणम्, he also knows the entire creation is a manifestation of that Lord only. It means विश्वरूप भक्त is a highly informed person. But still from *Vedantic* angle we continue to consider him only as an अज्ञानि. No doubt he has got so much knowledge, no doubt he looks at the universe as भगवान्, no doubt he has an expanded mind as well as several values, no doubt his अहङ्कार and ममकार has been heavily diluted, but in spite of all this progress वेदान्त ruthlessly classifies him only as an अज्ञानि because of one simple reason that he doesn't know or claim boldly that ईश्वर and I are one and the same, therefore whatever be the declared glories of the Lord I can also equally claim without any reservation. If I can say ईश्वर is everything, in the same breath I must be able to say I am everything. If I am comfortable in saying ईश्वर is everything, but I am not comfortable in saying that I am everything, then the knowledge is incomplete. This is the *Vedantic* सिद्धान्त. Here this विश्वरूप भक्त is in the penultimate

state, he says भगवान् is everything but he still doesn't have the courage to claim I am everything. That requires ऐक्य ज्ञानम्. And this ऐक्य ज्ञानम् has to be gained with the cooperation of two factors. The conversion विश्वरूप भक्त into an ऐक्य भक्त or ऐक्य ज्ञानि भक्त, this conversion requires the support of two powerful factors. One is the support of one's own effort. उद्धरेदात्मनात्मानम् ॥ गीता ६-५ ॥ तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् ॥ मुण्डकोपनिषत् १-२-१२ ॥ गुरु प्राप्ति, श्रवणम् etc., are of my own effort and my effort alone is not enough, it must be equally backed up by another support, that is called ईश्वर अनुग्रहः or ईश्वर प्रसाद. In this portion Lord कृष्ण is giving a promise to all the विश्वरूप भक्तस – you put your effort and I guarantee that I will give you My grace. And the secret behind is that भगवान् need not give His grace because भगवान् is the embodiment of grace which is all the time available like the sunlight. We have to only tap the light, Sun need not send the light because Sun has already sent the light. In fact the problem for the Sun is it cannot withdraw the light. Therefore भगवान् says you do what you have to, I will do what I have to do. And that conversion is talked about in the four important profound verses – the conversion of जिज्ञासु भक्त into a ज्ञानि भक्त.

And in the ninth श्लोक the glory of विश्वरूप भक्त is talked about मत्त्वित्ताः – they keep their mind in Me, or they keep Me in their mind all the time, because for them भगवान् is the primary goal of life. What we say मोक्ष in Vedantic language in भक्ति literature we replace the word मोक्ष by भगवान्. For जिज्ञासु भक्त मोक्ष is the goal or for जिज्ञासु भक्त भगवान् is the

goal. Therefore मत्त्वताः, they remember भगवान् as their destination. मद्गतप्राणाः – their sense organs are always engaged in Me; for which alone we are seeking the भाष्यम्, मद्गतप्राणाः is equal to मां गताः प्राप्ताः चक्षुरादयः प्राणाः. In the last class I said प्राणाः is equal to चक्षुरादयः. येषां ते, बहुव्रीहि समास, they are called मद्गतप्राणाः is equal to मयि उपसंहृतकरणाः – their sense organs are withdrawn and directed towards me.

This can be interpreted in two ways. When शङ्कराचार्य says their sense organs are withdrawn, उपसंहृतम्. When you say withdrawn, it means they are practicing ईश्वर ध्यानम्. Because withdrawal of sense organs happens only at the time of meditation, therefore मद्गतप्राणाः can be translated as constantly engaged in ईश्वर उपासन. This is one way of interpretation.

The second interpretation is they don't withdraw the sense organs, they are engaged in worldly transactions, the sense organs are contacting the world but विश्वरूप भक्त doesn't see it as the world, therefore whatever he sees he converts into ईश्वर ध्यानम् by remembering the सूर्य the sunrise I am experiencing is ईश्वर's experience. असौ यस्ताम्रो अरुण उत बभ्रुः सुमङ्गलः । ये चे मागँ रुद्रा अभितो दिक्षु । श्रिता सहस्रशोऽवैषाणँ हेड ईमहे । When I see the sunrise not that my sense organs are withdrawn, even though I see the Sun for me the विश्वरूप भक्त sunrise दर्शनम् is ईश्वर दर्शनम्. Therefore मद्गतप्राणाः. And later when he sees the water आपो वा इदँ सर्वम् विश्वा भूतान्यापः प्राणा वा आपः पशव आपो the waters also is ईश्वर.

Thus मद्गतप्राणाः can mean withdrawn and meditating, मद्गतप्राणाः can mean seeing everything as ईश्वर. This is the meaning number one शङ्कराचार्य gives.

Then शङ्कराचार्य gives the second meaning as मद्गतजीवनाः इति एतत् – the very life is dedicated to भगवान्. So the first meaning of प्राण is sense organs and the second meaning of प्राण is life itself. And what do you mean by dedicating the life to the Lord? The very life is a worship of the Lord and the destination kept is also the Lord. The means is भगवान् and the end is also भगवान्. Later we will say

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ गीता ११-७७ ॥

Upto this we saw in the last class. Continuing;

बोधयन्तः अवगमयन्तः परस्परम् अन्योन्यम् कथयन्तः च
ज्ञानबलवीर्यादिधर्मैः विशिष्टं माम् तुष्यन्ति च परितोषम्
उपयान्ति रमन्ति च रतिं च प्राप्नुवन्ति प्रियसङ्गत्या इव ॥ १०-९
॥

बोधयन्तः is in the मूलम्, is equal to अवगमयन्तः – not only they have this knowledge but they also share this knowledge with others who are stuck with एकरूप ईश्वर भक्ति and quarreling whether विष्णु is great or शिव is great, whether दुर्गासूक्तम् is talking about your पार्वति or my विष्णु. Instead of wasting their energy in separating शिव and विष्णु and comparing the relative greatness they transcend these differences and teach the other people. यो ब्रह्मविष्णुरुद्राणां उत्तमाधम भेदतः साधयन्ति आसु नरकं यान्ति – those people

who make a comparative study of ब्रह्म, विष्णु and शिव, and try to establish that one is superior to other, they will get उदरव्याधि युक्तो भवति, the punishment is supposed to be उदरव्याधि युक्तः. Therefore enough of separating विष्णु and शिव, transcend this finite god principle, use a finite god as a symbol for worship but let it represent the totality. Educating this भक्त group to transcend the quarrelling religion is what they try to do. In spite of that they quarrel; but they educate the others. So बोधयन्तः अवगमयन्तः, then परस्परम् अन्योन्यम्, कथयन्तः – and when two विश्वरूप भक्तs meet then naturally they need not teach the other one, because the other one is informed, then they share this and enjoy this particular subject matter. Therefore परस्परम्, परस्परम् is equal to अन्योन्यम्, कथयन्तः – talking about. Instead of talking about family matters – what is your eldest son doing, what is second daughter-in-law doing, people who come to the class before time they also should watch what they are discussing, better watch; outside the hall you discuss everything doesn't matter but in आश्रितक समाजम् see whether you can avoid those topics then you are विश्वरूप भक्त. कथयन्तः – talking about, माम्, कथयन्तः must be connected with माम्, talking about Me. And what type of Me? विशिष्टम् – who is endowed with all the glories ज्ञानबलवीर्यादिधर्मैः, धर्म means virtues or glories, ज्ञानम् means omniscience both in परा and अपरा विद्या and बलम् means strength and वीर्यम् means power or skill or courage, आदि indicates all of them. In this context you should remember the definition of भगवान्, I don't want to enter into that topic, I have discussed this before, the श्लोक that talk about the six glories of भगवान्,

ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः ।

ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ॥ विष्णु पुराण ६-५-७४ ॥

six virtues together is called भग. The one who has got the six-fold virtues in infinite measure, समग्र means infinite, He is called भगवान्. Therefore remembering the definition of भगवान्, तुष्यन्ति च – they don't talk just because स्वामिजि has enforced us, they don't talk because of external pressure, they enjoy talking about that. Therefore तुष्यन्ति is equal to परितोषम् उपयान्ति – they voluntarily talk about this issue. In fact one of the signs of spiritual progress is talking less and less of family issues. In fact that is the one of the indications of the spiritual growth when we meet with other people family matters should not occupy the prime position. We can watch our conversation to find out where we stand in spirituality. As somebody nicely said Great minds discuss ideas. Average minds discuss events. Small minds discuss people. Whether you discuss ideas or events or people, discussion of people means we are मन्दs, discussion of events means we are मध्यमs and discussion of ideas and principles means we are उत्तमs. In our conversation we can watch what category we belong to. Therefore तुष्यन्ति is equal to परितोषम् उपयान्ति – they are satisfied and रमन्ति च, they are not merely satisfied, रतिं च प्राप्नुवन्ति – they are thrilled while discussing this topic, रति means thrill, प्राप्नुवन्ति – they attain. like प्रियसङ्गत्या इव – if there is a person with whom I have so much attachment, love or affection, and that person was away from me for a few weeks or months, and thereafter after a gap when I get an opportunity to meet that person, how much joy; they embrace, they kiss,

they jump, all of them. I can give another example even though it is not a very great example those people keep a pet dog and they are away from home and the dog has missed the master and the master comes watch the dog, it will climb on that person and lick all over, for a few minutes it loses control, thereafter it will go back. Wrong example alright perhaps but this is called रति, joy. Therefore प्रियसङ्गत्या इव – like meeting a dear person. Because शङ्कराचार्य has to give an example of a गृहस्थ to a गृहस्थ and for सन्न्यासि this example cannot be given; therefore for a गृहस्थ he gives a known example. The अन्वय is, परस्परम् बोधयन्तः माम्, नित्यम् कथयन्तः (सन्तः) मत् चित्ताः मत् गत-प्राणाः (भक्ताः) तुष्यन्ति च रमन्ति च । Continuing;

Verse 10-10 Introduction;

ये यथोक्तप्रकारैः भजन्ते मां भक्ताः सन्तः —

So भक्ताः सन्तः – the spiritual seekers enjoying this विश्वरूप भक्ति and जिज्ञासु भक्ति. We should remember what category of भक्तs they belong to, seventh chapter has got a beautiful classification that we should never forget, they are no more आर्त भक्तs, they are no more अर्थार्थी भक्तs. They are radically reducing सकाम भक्ति, therefore these people are निष्काम जिज्ञासु भक्तs. If at all भगवान् comes and asks what do you want they will enumerate ज्ञानम् or मोक्ष alone, nothing else they will enumerate, with regard to all other issues they are willing to go according to the प्रारब्ध line, यद् यद् भव्यम् भवतु भगवन् पूर्व-कर्मानुरूपम् ॥ मुकुन्दमाला ७ ॥ They don't want to waste their भक्ति and prayer for petty issues at all. This is the

state of mind you have to remember the level of भक्ति. Therefore यथोक्तप्रकारैः – those who entertain भक्ति as described in the previous two verses. यथोक्तप्रकार refers to verses eight and nine of this chapter. With this mindset मां भजन्ते – they worship Me, for them ये – those who are such भक्तs what will happen to them, and how will भगवान् respond to their भक्ति, भगवान् has to respond, भगवान् says My response also will be of similar category. And what is that? Beautiful two श्लोकs, ten and eleven are one of the most important two श्लोकs of the entire भगवद्गीता. Not only tenth chapter but the entire भगवद्गीता. If you have to choose some श्लोकs for getting byheart, you have to include all these श्लोकs. What is that?

Verse 10-10

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ गीता १०-१० ॥

The gist of this श्लोक is here भगवान् clearly says I will give ज्ञानम् to these विश्वरूप भक्तs. And ज्ञानम् is not a physical entity which can be physically handed over. If it is a hungry भक्त crying for food भगवान् can give food and He can even feed and even push it, but ज्ञानम् unfortunately is not a thing, therefore भगवान् gives ज्ञानम् means भगवान् gives opportunity to gain knowledge and interest in gaining knowledge. ज्ञानम् requires opportunity and interest, many have opportunity around but no interest to make use of, many have got interest but no opportunity, opportunity is गुरु शास्त्र उपदेश. Therefore बुद्धियोगम् ददामि means I give opportunity

and interest for them. Based on this alone we say भक्ति gives liberation, whenever we say भक्ति gives liberation what we mean is wherever भक्ति is there opportunity and interest for ज्ञानम् भगवान् will give. And every भक्त when he gets opportunity and interest, श्रवणम् मननम् निदिध्यासनम् will happen, if not in this जन्म in the next जन्म it will happen, and every भक्त many of whom are against ज्ञानम्. They hate ज्ञानम् because they are interested in द्वैत भक्ति, haters of अद्वैत ज्ञानम् will become lovers of अद्वैत ज्ञानम्. Lovers of अद्वैत ज्ञानम् will become to getters of अद्वैत ज्ञानम् and they will be liberated, don't worry भगवान् says.

तेषां सतत-युक्तानां नित्याभियुक्तानां निवृत्तसर्वबाह्यैषणानां भजतां सेवमानानाम् । किम् अर्थित्वादिना कारणेन? न इति आह — प्रीति-पूर्वकम् – प्रीतिः स्नेहः । तत्पूर्वकं मां भजताम् इति अर्थः । ददामि प्रयच्छामि बुद्धि-योगं – बुद्धिः सम्यग्दर्शनं मतत्त्वविषयम् । तेन योगः बुद्धियोगः । तं बुद्धियोगम् । येन बुद्धियोगेन सम्यग्दर्शनलक्षणेन मां परमेश्वरम् आत्मभूतम् आत्मत्वेन उपयान्ति प्रतिपद्यन्ते ।

तेषां सतत-युक्तानाम् is in the मूलम्, is equal to नित्य-अभियुक्तानाम्, सततम् is equal to नित्यम्, while giving this translation शङ्कराचार्य is indirectly reminding us another famous गीता श्लोक,

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ गीता ९-२२ ॥

that नित्य-अभियुक्तानाम् which comes in the ninth chapter शङ्कराचार्य is reminding by adding that word carefully. For those wonderful भक्तs and निवृत्तसर्वबाह्यैषणानाम् – they have

got वैराग्यम् with regard to all other finite goals of life, धर्म, अर्थ and काम they have got वैराग्यम्, to use the कठोपनिषत् language they have got वैराग्यम् towards प्रेयस् and they are interested in श्रेयस्, therefore they have विवेक, they have वैराग्यम्, they have शमादि षट्क सम्पत्ति, in short साधन चतुष्टय सम्पन्नाः. So निवृत्तसर्वबाह्यैषणानाम् means literally वैराग्यवताम्, एषणा means desire, बाह्य एषणा means worldly desires, सर्व means all worldly desires, निवृत्त means they are withdrawn, they are all absent, बहुव्रीहि, and instead of using the word काम, शङ्कराचार्य uses the word एषणा to remind the famous बृहदारण्यकोपनिषत् वाक्यम्, एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिक्षाचर्यं चरन्ति ॥ बृहदारण्यकोपनिषत् ३-७-१ ॥ So सर्व एषणानाम् भजताम् is equal to सेवमानानाम् – they continue their पूजा regularly, पञ्चमहायज्ञs are never dropped even after coming to वेदान्त विचार, because वेदान्त takes care of प्रमाणम् part and पञ्चमहायज्ञ alone will take care प्रमाता part. प्रमाता means student. Teaching must be very good, that the teacher has to take care of. If the teacher has to be good, student also has to take care of. Don't put the whole responsibility on the poor गुरु only. Therefore भजताम् means continuing with पञ्चमहायज्ञ diligently. And what is the difference between पञ्चमहायज्ञ done before and later? Now the सङ्कल्प is only ज्ञान वैराग्य सिद्ध्यर्थम्, no other सङ्कल्प is allowed to come anywhere near ten meters. Nothing else should come nearby. The sentence is incomplete, बुद्धियोगम् ददामि we have to supply and put full stop. Then शङ्कराचार्य makes a very important question, what type of भक्तs are they? Are they आर्त

भक्तस or अर्थार्थी भक्तस? शङ्कराचार्य raises the question किम् अर्थित्वादिना कारणेन? – do they worship Me to solve their family problem? And शङ्कराचार्य says न इति आह – certainly not. अर्थित्व आदिना, आदि is important. Neither आर्त nor अर्थार्थी भक्त, आदि means अर्थार्थी भक्त. आदि should not include जिज्ञासु भक्ति, very careful. आदि must include only अर्थार्थी भक्ति. So न इति आह – not. Then what? So after कारणेन put a question mark. Then न इति आह after आह put an en dash, not so. So if their aim is not solving the family problem and they are not interested in worldly projects or success also, then what is their interest? The answer प्रीति-पूर्वकम् – with love for God as destination, प्रीति-पूर्वकम् means with love for God as destination which is called अव्यभिचारिणि भक्तिः, अनन्य भक्तिः. आर्त भक्त also has got love for God, but he loves God only as a means, his end is not God, his end is solving a particular family problem, and भगवान् is only the means. For आर्त भक्त भगवान् is only the means, for अर्थार्थी भक्त भगवान् is only the means, जिज्ञासु भक्त alone keeps भगवान् not only as the means but as the end also. This भक्ति is called अनन्य भक्ति, अव्यभिचारिणि भक्ति, जिज्ञासु भक्ति, निष्काम भक्ति. Remember these four words अनन्य भक्ति, अव्यभिचारिणि भक्ति, जिज्ञासु भक्ति and निष्काम भक्ति. In the thirteenth chapter मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ॥ गीता १३-१० ॥ After प्रीति-पूर्वकम् put an en dash. प्रीतिः is equal to स्नेहः. After that put a full stop. स्नेहः means love for God. And how should we translate? Love for God as the destination or end. साध्य रूपेण भक्ति not साधन रूपेण. तत्पूर्वकं मां भजताम् – with such an intense love they worship Me, इति अर्थः. And what will I do to them? ददामि is in

the मूलम्, is equal to प्रयच्छामि – I shall bless them, I shall bestow upon them, बुद्धियोगम्. After बुद्धियोगम् put an en dash. बुद्धिः is equal to सम्यग्दर्शनम्. So the word बुद्धि has got several meanings, most popular meaning is intellect, in this context बुद्धि means सम्यग्दर्शनम् – right knowledge. And what is right knowledge? सोऽहम् is the right knowledge, दासोऽहम् is the wrong knowledge. We should be very clear and firm and say boldly. दासोऽहम् is permitted for some time, but note it it is a wrong knowledge deliberately permitted. Deliberately permitted wrong knowledge is called अध्यारोपः. वेदान्त is अध्यारोप अपवाद. During अध्यारोप वेदान्त itself deliberately promotes wrong knowledge. How many types wrong knowledge? Umpteen types of wrong knowledge. What are the examples? सृष्टि. Wrong knowledge. Why? According to वेदान्त there is no सृष्टि. What is the second wrong knowledge? स्थिति is wrong knowledge. Why? Because सृष्टि itself not there, where is स्थिति? प्रलयम् wrong knowledge. Why? Because when सृष्टि and स्थिति are not there, where is प्रलयम्? Therefore वेदान्त teaches सृष्टि wrongly, deliberately अध्यारोप काले. But वेदान्त later says I myself gave you the wrong knowledge, now that you are enlightened, or supposed to be enlightened I am withdrawing whatever I said, न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः । न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ माण्डूक्य कारिका २-३२ ॥ All of them I deliberately introduced, note: they are all wrong. Similarly, दासोऽहम् is deliberately promoted wrong knowledge. Then what is the right knowledge? Remove the दा from दासोऽहम्. And that is what is सोऽहम्. That सोऽहम् is called सम्यग्दर्शनम्. सम्यग्दर्शनम्

means अध्यारोपस्य अपवादः. मत्स्थानि सर्वभूतानि अध्यारोपः, न च मत्स्थानि भूतानि अपवादः. So **सम्यग्दर्शनम्**. About what? **मतत्त्वविषयम्** – right knowledge about My real nature, **मतत्त्वविषयम्** means My real nature. And when भगवान् says My real nature, we should remember the seventh chapter and the ninth chapter. In the seventh chapter the real nature is called as परा प्रकृति. In the ninth chapter the real nature was defined मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ॥ गीता ९-४ ॥ From verse four to ten निर्गुण ब्रह्मविषयम्. **मतत्त्वम्** means निर्गुण ब्रह्मस्वरूप विषयम्. बहुव्रीहि. बुद्धिः is equal to **सम्यग्दर्शनम्** is **मतत्त्वविषयम्**, **मतत्त्वविषयम्** is adjective to **सम्यग्दर्शनम्**. After **मतत्त्वविषयम्** put a full stop. So you have to reverse the order. बुद्धिः is equal to **मतत्त्वविषयम् सम्यग्दर्शनम्**. Then तेन योगः, तेन योगः means association with that knowledge. Whose association? भक्त's. भक्त will be associated with that knowledge. That means भक्त will attain that knowledge, योग can be translated as attainment. With that तेन योगः बुद्धियोगः. After बुद्धियोगः put a full stop. तम् बुद्धियोगम् – such a knowledge I will bless him with. Ok then what will happen? येन बुद्धियोगेन सम्यग्दर्शनलक्षणेन – with the help of this right knowledge. In उपदेशसाहस्री one chapter itself is titled सम्यङ्गति प्रकरणम्, सम्यङ्गति means **सम्यग्दर्शनम्**, माम् परमेश्वरम् उपयान्ति – by that knowledge they will join Me, they will merge into Me. So through that माम् is in the मूलम्, is equal to परमेश्वरम् – the great Lord, उपयान्ति is in the मूलम्, is equal to प्रतिपद्यन्ते, through mere knowledge they will come to Me, they will join Me, they will merge into Me. Then naturally we will have imagination. The moment भक्त gets

knowledge he will develop wings, because he has to join the Lord and therefore he will start you can see in the class like in the functions they will release balloons, like that all the wise people fly towards वैकुण्ठ, कैलास and all, शङ्कराचार्य says don't imagine too much, this is not a serial in TV. Reaching Lord is without motion, without moving one inch you will reach the Lord. How is it possible? He says आत्मभूतम् माम्, भगवान् is not an अनात्मा located in some place, if भगवान् is अनात्मा located in some place that भगवान् also is मिथ्या and finite, भगवान् is आत्मभूतम् भूतम्, यो वेद निहितम् गुहायाम् ॥ तैत्तिरीयोपनिषत् २-१-१ ॥ the Lord who is the very आत्मा, अहम् आत्मा गुडाका-ईश सर्व-भूत-आशय-स्थितः ॥ गीता १०-२० ॥ भगवान् Himself says, he attains the आत्मा, आत्मत्वेन that alone I call सोऽहम् भावेन पूजयेत् देहो देवालयः प्रोक्तः जीवो देवस्सनातनः । त्यजेदज्ञाननिर्मात्यं सोऽहं भावेन पूजयेत् ॥ What a fantastic श्लोक! देहो देवालयः प्रोक्तः – my body is the temple, जीवो देवस्सनातनः – I, the जीवात्मा alone is none other than परमात्मा, त्यजेदज्ञाननिर्मात्यम् – removing the old flowers is nothing but removing the अज्ञानम्, the oldest flower. Why? अनादि कालम्. Remove the oldest faded inner flower. And how do you do पूजा? सोऽहं भावेन पूजयेत्.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 10-10 Continuing;

**ददामि प्रयच्छामि बुद्धि-योगं – बुद्धिः सम्यग्दर्शनं मतत्त्वविषयम्
। तेन योगः बुद्धियोगः । तं बुद्धियोगम् । येन बुद्धियोगेन
सम्यग्दर्शनलक्षणेन मां परमेश्वरम् आत्मभूतम् आत्मत्वेन
उपयान्ति प्रतिपद्यन्ते ।**

Lord कृष्ण had pointed out in the seventh श्लोक that all the विश्वरूप भक्तः will be blessed with unshaken योग अविकम्प योगः and कृष्ण does not say what is meant by unshaken योग. Because कृष्ण Himself explains that in the following four श्लोकः eight nine, ten and eleven. There in the tenth and eleventh श्लोक, कृष्ण defines the अविकम्प योगः of the seventh verse. The अविकम्प योगः of the seventh verse कृष्ण Himself defines in the tenth verse. What is अविकम्प योगः? It is nothing but बुद्धियोगः. And then what is बुद्धियोगः? शङ्कराचार्य defines it is nothing but ज्ञानयोगः. Thus अविकम्प योगः is equal to बुद्धियोगः is equal to ज्ञानयोगः. And here the word ज्ञानम् refers to सम्यग्दर्शनम्, right understanding of the real God who is none other than निर्गुणम् ब्रह्म. And not only the right understanding should include God is निर्गुणम् ब्रह्म and it should also include the fact that the निर्गुणम् ब्रह्म is non-different from me. So ईश्वर is equal to परा प्रकृति, परा प्रकृति is equal to myself. This is called सम्यग्दर्शनम्, that is called बुद्धिः and योगः. In other context the word योगः means साधन. कर्मयोगः is कर्म as साधन, ज्ञानयोगः is ज्ञानम् as साधन, here the word ज्ञानयोग doesn't means साधन. भगवान् does not bless the भक्त

with साधनम्. Here the word योग means connection or association. So बुद्धियोगः means association with right knowledge, association with right knowledge means attainment of right knowledge. So बुद्धियोगः must be translated as बुद्धिप्राप्तिः. बुद्धिप्राप्तिः is ज्ञानप्राप्तिः, I bless विश्वरूप भक्तस with ज्ञानप्राप्तिः. And with this ज्ञानम् कृष्ण says not only they attain ईश्वर ज्ञानम्, they attain ईश्वर himself. ईश्वर ज्ञानप्राप्ति is equal to ईश्वरप्राप्तिः. Therefore there is no difference between ज्ञानप्राप्ति and ईश्वरप्राप्ति, attainment of one is the attainment of the other. Therefore कृष्ण says येन माम् उपयान्ति, ज्ञान प्राप्या माम् प्राप्नोति. And why do we say that attainment of knowledge is attainment of ईश्वर? Because the division between भक्त and भगवान् is not physical difference, the distance between भक्त and भगवान् is not a physical distance, not even a time-wise distance, the distance between भक्त and भगवान् is purely caused by ignorance. It is a very important point that every Vedantin should know, there is no spatial distance between भक्त and भगवान्, if there is a spatial distance I have to reach भगवान्. There is no timewise distance between भक्त and भगवान्, if there is a timewise distance I have to become भगवान्. Time-wise distance is removed by becoming, space-wise distance is removed by reaching. Both are not there, neither reaching nor becoming is involved. Then what is the distance? It is nothing but ignorance or the notion that I am away from भगवान् is the notion that notion goes away, dropping the notion is called merger. There is no merger other than dropping the notion and the dropping notion is an intellectual event because notion belongs to the intellect,

dropping the notion is an intellectual event, therefore merger is an intellectual event, not a physical event. All these are conveyed through the word आत्मभूतम्, आत्मत्वेन उपयान्ति. उपयान्ति is in the मूलम्, is equal to प्रतिपद्यन्ते, प्रतिपद्यन्ते means 'attain Me', 'reach Me'. They 'reach Me' without motion. Upto this we saw in the last class. Continuing;

के? ते ये मच्चित्तत्वादिप्रकारैः मां भजन्ते ॥ १०-१० ॥

So in this श्लोक कृष्ण uses only pronouns. I will bless them with knowledge and they will attain Me. So 'them' is used by the word तेषाम्, and 'they' is used by the word ते. So naturally when the pronouns alone are used the student will raise a question what do you mean by 'them' and 'they'. Therefore शङ्कराचार्य raises the anything के? – who are they referred by तेषाम् and ते pronouns. After के put a question mark. Who are they? Then शङ्कराचार्य answers ते – they are those people; again he is also using the word those people, therefore he explains ये – who are, मां भजन्ते – who worship Me, and worship can be एकरूप ईश्वर भक्ति or विश्वरूप भक्ति. What type of भक्ति? मच्चित्तत्वादिप्रकारैः – they worship as मच्चित्ताः, मद्गत-प्राणाः, बोधयन्तः परस्परम् कथयन्तश्च मां नित्यम्. In the previous श्लोक (श्लोक nine) विश्वरूप भक्तस have been explained. Those विश्वरूप भक्तस are referred to by these two pronouns मां भजन्ते, not only are they विश्वरूप भक्तस another important note is that they are not आर्त or अर्थार्थी भक्तस, they are जिज्ञासु भक्तस which शङ्कराचार्य mentioned in the भाष्यम् just above, verse number ten भाष्यम् third line, अर्थित्वादिना कारणेन? न इति आह. अर्थित्वादिना indicates they

are not आर्त भक्तs, they are not अर्थार्थी भक्तs, but they are जिज्ञासु भक्तs. That is also important. Therefore the two conditions are विश्वरूप भक्तs and जिज्ञासु भक्तs will get this knowledge. The अन्वय is, सतत-युक्तानाम् प्रीति-पूर्वकम् भजताम् तेषाम् (अहम्) तम् बुद्धि-योगम् ददामि येन ते माम् उपयान्ति । So ते माम् उपयान्ति is जीवात्मा परमात्मा ऐक्यम् is mentioned here. Continuing;

Verse 10-11 Introduction;

किमर्थम्, कस्य वा, त्वत्प्राप्तिप्रतिबन्धहेतोः नाशकं बुद्धियोगं तेषां त्वद्भक्तानां ददासि? इति आकाङ्क्षायाम् आह —

So based on the previous श्लोक शङ्कराचार्य raises two questions. किमर्थम् त्वद्भक्तानां बुद्धियोगं ददासि? – for what purpose do You bless Your भक्तs with बुद्धियोग. अर्जुन is asking कृष्ण, हे कृष्ण! for what purpose or benefit You are blessing Your भक्तs with बुद्धियोग? This is question number one. The second question is by the बुद्धियोग the भक्त reaches or attains भगवान्. That means the gap or the obstacle between भक्त and भगवान् is removed. If they attain भगवान् whatever is standing between भक्त and भगवान् this obstacle is called प्राप्तिप्रतिबन्धहेतुः. प्राप्तिप्रतिबन्धहेतुः means that hurdle which stands between भक्त and भगवान्. Some hurdle is there. What is that hurdle or obstacle which is removed by बुद्धियोग? बुद्धियोग must be removing the प्रतिबन्ध between भक्त and भगवान्, some प्रतिबन्ध must be there, what is that प्रतिबन्ध which is removed by बुद्धियोग? Therefore कस्य प्राप्तिप्रतिबन्धहेतोः. प्राप्तिप्रतिबन्धहेतुः means obstacle. Obstacle for त्वत्प्राप्ति, ईश्वरप्राप्ति and नाशकम्, बुद्धियोग is नाशकम् – the

remover of the obstacle. What is that obstacle which is removed by बुद्धियोगम्? So नाशकं बुद्धियोगं ददासि? A peculiar construction. संस्कृत- wise it is difficult to understand, concept- wise it is simple only. What is the hurdle removed by ज्ञानम्? इति आकाङ्क्षायाम् – when these two questions are asked, आह – the answer is given in this श्लोक.

Verse 10-11

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ गीता १०-११ ॥

So both the questions are answered. The first question is किमर्थम् ददासि – what is the purpose or reason due to which you give बुद्धियोगम्? कृष्ण's answer is My compassion is the only reason. Therefore अनुकम्पार्थम्. किमर्थम् is the question and the answer is अनुकम्पार्थम् which means empathy or sympathy. Out of sheer compassion for them. Why the compassion? They are struggling in the ocean of संसार, therefore the प्रयोजनम् is only showing the compassion. That is the answer to the first question. The second question is what is the hurdle standing between भक्त and भगवान्. The answer is तमः which means ignorance. When you say ignorance is the hurdle, it means ignorance caused false notion. What is the notion? I am different from भगवान् this notion alone is the cause, and there is no actual difference at all. That notion and the ignorance together is the hurdle which is removed by ज्ञानम्. Here कृष्ण compares ज्ञानम् to a lamp. So ज्ञान-दीपेन by the lamp of knowledge I remove the darkness of ignorance. And since knowledge is compared to a lamp all the

commentators take lot of pains to compare lamp and knowledge, what all are the common features between knowledge and a lamp. मधुसूदन सरस्वती gives three comparisons, शङ्कराचार्य in his भाष्यम् talks about ten common features between knowledge and the lamp. Elaborate भाष्यम् is going to be there. One of the most interesting भाष्यम् comparing the knowledge to a lamp. This I have not done in the मूलम् class, in the भाष्यम् class we can see it elaborately later. Before that मधुसूदन सरस्वती gives three comparisons.

1) The first one is the knowledge removes darkness of ignorance, lamp also removes the darkness which covers the objects. Both of them are removers of that which conceals an object. That is the first common feature. स्वविषय आवरण निवर्तकत्वम्. स्वविषय आवरण निवर्तकम् means both removes the veil that cover the object. Lamp also removes the veil – the veil of darkness, knowledge also removes the veil – the veil of ignorance. So स्वविषय आवरण निवर्तकत्वम् is common feature number one.

2) Then स्वजातीय अपर अनपेक्षकत्वम् is the second common feature. Both do not depend on any second lamp or second illuminator to illumine its object. So lamp illumines every other thing but the lamp itself does not require anything else, a second lamp to reveal. So lamp is also self-revealing and revealing others, knowledge also is Self-revealing and revealing others. Therefore the second common feature is that both are self-revealing or effulgent. So स्वजातीय अपर

अनपेक्षकत्वम्. So both remove the darkness, the concealing factor and both are self-revealing.

3) And the third one is a lamp depends on so many factors to come into existence. A lamp or a flame to come into existence depends upon a wick, oil, oil holder, match box, match stick, so many factors are required for the rise of a flame but to remove the darkness flame does not depend upon any factor. For lighting it depends on other factors and for removing the darkness it does not depend on other factors. Similarly, for the knowledge to arise several factors are required चित्तशुद्धि, चित्त एकाग्रता, शास्त्र प्रमाणम्, गुरु, so many factors are required for the rise of knowledge. But for removing ignorance knowledge does not depend upon any other factor. Therefore independent for functioning, dependent for rising and independent for functioning. This independence is the third common feature. In संस्कृत मधुसूदन सरस्वती writes स्व उत्पत्ति अतिरिक्त सहकारि अनपेक्षकत्वम्. It means that it is dependent for its rising but it is independent for its functioning. The function is darkness removal.

These are the three common features described by मधुसूदन सरस्वती in his गीता commentary which is big and very profound dealing with तर्कशास्त्र, मीमांसा शास्त्र. It is very profound भाष्यम् called गूढार्थदीपिका. It is so profound that it has been commented by another person and the commentary is called गूढार्थ तत्त्वालोकः.

Now we will come to शङ्कराचार्य's भाष्यम् which gives a very elaborate comparison.

तेषाम् एव । 'कथं नाम श्रेयः स्यात्' इति अनुकम्पार्थं दयाहेतोः
 अहम् अज्ञानजम् अविवेकतः जातं मिथ्याप्रत्ययलक्षणं मोह-
 अन्धकारं तमः नाशयामि, आत्म-भावस्थः आत्मनः भावः
 अन्तःकरणाशयः तस्मिन् एव स्थितः सन् । ज्ञानदीपेन
 विवेकप्रत्ययरूपेण ।

So तेषाम् एव, तेषाम् means of those भक्तस, विश्वरूप जिज्ञासु भक्ताः; both adjectives are important विश्वरूप जिज्ञासु भक्ताः. So there the sentence is incomplete you have to complete it by adding the word तमः नाशयामि. तेषाम् एव तमः नाशयामि – I shall destroy their ignorance. 'कथं नाम' onwards is a separate sentence, 'कथं नाम' is within inverted commas indicating the compassionate thought of भगवान्. When भगवान् looks at विश्वरूप जिज्ञासु भक्तस भगवान् develops compassion for them, and in भगवान्'s mind this thought of compassion comes. What is the thought? That is given within inverted comma, 'कथं नाम' – how indeed, श्रेयः स्यात् – these विश्वरूप भक्तस will get मोक्ष. So how will these people come out of the soup of संसार? The other भक्तस have not felt the संसार problem because still they are in family problem. Therefore majority of humanity is caught up only in family problems therefore they have not become sensitive enough to understand the deeper संसार problem. Therefore for them वेदान्त is non-relevant, गुरु is non-relevant, मोक्ष is non-relevant, because they don't feel the pain of संसार, because now their mind is preoccupied with family issues. Therefore भगवान् need not bother about them. Because they are lost in family issues. Therefore मोक्ष is not relevant to them. But these few जिज्ञासु भक्तस are intensely feeling the heat of संसार to such an extent

that the family issues have become insignificant. संसार issue has become so big like the story of बुद्ध for him the family, wife, kingdom and the only child, all of them became irrelevant because his mind is caught up with 'why old age, why disease, why death' etc. When संसार issues become bigger family issues become minor. Those people are called जिज्ञासु भक्तः. They desperately want to get out of संसार. And therefore भगवान् says they become special for Me, they are in ICU. ICU patient alone is seen by the doctor firstly. But those आर्त भक्तः are in general ward, अर्थार्थी भक्तः are in general ward, and जिज्ञासु भक्तः are in ICU. And ICU means I, the Lord see you, the जिज्ञासु भक्तः. And therefore special अनुकम्पा for them. ICU भक्तः require extra compassion. Therefore 'कथं नाम श्रेयः स्यात्' – how can I first take them out of intensive care unit, इति अनुकम्पार्थम्, here the word अनुकम्पार्थम् is चतुर्थी विभक्ति, निमित्तार्थे चतुर्थी because of अनुकम्प. चतुर्थी should be translated as 'because of'. अनुकम्पार्थम् is equal to दयाहेतोः, अर्थम् he is translating as हेतु. So out of compassion what do I do? I first pay attention to this ICU जिज्ञासु भक्तः and the other आर्त and अर्थार्थी भक्तः भगवान् is less compassionate because even if भगवान् takes them out of one problem, they are again going to come and lie down in the general ward because another problem has come. Previously son had a problem now daughter has a problem, thereafter daughter-in-law, that is why general ward people will repeatedly come. But this person once I lift him up, he is out of the hospital for good. So आर्त and अर्थार्थी भक्तः will come repeatedly and disturb Me and so I can see them later, but these जिज्ञासु भक्तः I would like to lift and keep

on My lap for good. Why I am describing so much is so that आर्त and अर्थार्थी भक्तः will get converted into जिज्ञासु भक्तः to draw the special compassion of भगवान्. Ok, अहम्, what do I do? अज्ञानजम् तमः, अज्ञानजम् is in the मूलम्, is equal to अविवेकतः जातम्. अविवेक here means अज्ञानम्. मूला अविद्या is called अज्ञानम् which is translated as अविवेक. So in this context the word अविवेक should be translated as मूलाविद्या. And out of that मूलाविद्या जातम् – is born, मिथ्याप्रत्ययम्, मिथ्याप्रत्ययम् means अध्यास. अध्यास means misconception in the form अहम् कर्ता, अहम् भोक्ता, अहम् प्रमाता, in short अहङ्कार. मिथ्याप्रत्ययलक्षणम् is equal to अहङ्कार रूपम्, मोह-अन्धकारम् which is called the darkness of मोह – delusion. अध्यास is called the dark period of delusion, the dark night of delusion. It is equal to तमः. Here मोह-अन्धकारम् is the meaning of तमः. Therefore the order must be reversed in the भाष्यम्, तमः is equal to मोह-अन्धकारम्. So this delusion नाशयामि – I shall destroy. So the मूलम् says I shall destroy delusion, आनन्दगिरि adds both delusion and ignorance are destroyed. If you destroy delusion alone then there is no benefit, I destroy both अज्ञानम् and अज्ञान जन्यम् तमः, i.e., अध्यास. Both I destroy. How? आत्म-भावस्थः, आत्म-भावस्थः is in the मूलम्, is equal to आत्मनः भावः आत्मभावः. आत्मनः is reflexive pronoun, in their own mind, भावः. भावः is equal to अन्तःकरणाशयः. Here the word आशयः has a special meaning, शङ्कराचार्य doesn't give the meaning of that, आनन्दगिरि gives the meaning, आशयः means अहम् ब्रह्म अस्मि इति वृत्ति. So अन्तःकरणाशयः is अन्तःकरण वृत्तिः. वृत्तिः means the thought that rises in the mind when I listen to महावाक्यम्. That means

विश्वरूप भक्त will be given an opportunity to study the scriptures, given a desire to study the scriptures. Remember what I said in the last class, the desire and opportunity to study the scriptures is an extremely important. Many भक्तs hate वेदान्त unfortunately, in fact, many भक्त groups discourage their devotees from attending these classes, they tell people not to go to the वेदान्त classes as your भक्ति will be destroyed. But when भक्ति is true भक्ति वेदान्त hatred won't come, true भक्ति will generate love for *Vedantic* study. भगवान् says they will study वेदान्त do महावाक्य विचार and महावाक्य विचार will produce अहम् ब्रह्म अस्मि वृत्ति, that वृत्ति is called आत्मभावः. आत्मभावः is equal to अखण्डाकार वृत्तिः. And भगवान् says **आत्म-भावस्थः** – I am located in the अखण्डाकार वृत्तिः. **आत्मभावः** means अखण्डाकार वृत्तिः., **स्थः** means located. So भगवान् is located in अखण्डाकार वृत्तिः means what? The वृत्ति serves as a reflecting medium, just as mind is a reflecting medium called RM, वृत्ति is also a reflecting medium called RM. And in the वृत्ति भगवान् is original Consciousness, भगवान् is called बिम्ब चैतन्यम्, the बिम्ब चैतन्यम् will be reflected in वृत्ति which is called प्रतिबिम्ब चैतन्यम्, वृत्ति व्याप्ति and फल व्याप्ति. So बिम्ब चैतन्य भगवान् will get reflected in the अखण्डाकार वृत्ति and that प्रतिबिम्ब चैतन्यम् is formed that is indicated by **आत्म-भावस्थः**, finally भगवान् is in the form of reflected Consciousness. And when वृत्ति is associated with reflected Consciousness it becomes the lamp of knowledge. When the वृत्ति is associated with प्रतिबिम्ब चैतन्यम् it will become ज्ञानम् because वृत्ति by itself is जडम्. Only when the reflection is formed वृत्ति plus प्रतिबिम्ब becomes ज्ञानम्, ज्ञानम् will destroy

अज्ञानम्. Therefore he says तस्मिन् अखण्डाकारवृत्तौ स्थितः प्रतिबिम्ब चैतन्य रूपेण स्थितः सन् अहम् बिम्ब चैतन्यम्, ज्ञानदीपेन – through that knowledge which is a mixture of thought and reflected Consciousness, it is called ज्ञानदीपः. So through that ज्ञानदीपेन, ज्ञानदीपेन is in the मूलम्, is equal to विवेकप्रत्ययरूपेण, ज्ञानदीपम् is विवेकप्रत्ययम्, विवेकप्रत्ययम् means knowledge. So through that knowledge we have to connect with नाशयामि, I shall destroy ignorance.

Now he wants to give the comparison between ज्ञान and दीपः. One of the most beautiful paragraphs, we will read.

भक्तिप्रसादस्नेहाभिषिक्तेन मद्भावनाभिनिवेशवातेरितेन ब्रह्मचर्यादिसाधनसंस्कारवत् प्रज्ञावर्तिना विरक्त-अन्तःकरण-आधारेण विषयव्यावृत्तचित्तरागद्वेषाकलुषितनिवातापवरकस्थेन नित्यप्रवृत्त-एकाग्रध्यानजनितसम्यग्दर्शन-भास्वता ज्ञानदीपेन-इति अर्थः ॥ १०-११ ॥

So a beautiful paragraph comparing knowledge and lamp. What are the various features connected with a lamp? And what are conditions in which there is the light removing darkness? Several comparisons he gives, I will first enumerate the comparisons only, thereafter we can see the भाष्यम् portion.

1) The first one is lamp that requires an **oil holder**, a vessel. We are not talking about the electric light. Lamp means there must be an oil holder, the oil holder or the container is compared to the mind.

2) Number two is **the oil** is required. And the oil is the grace of the Lord, ईश्वर प्रसाद is the oil.

3) Then the next one is **the wick** is required. The wick is the intelligence, मेधा, प्रज्ञाशक्तिः, intelligence is the wick.

4) And because of the intelligence, अखण्डाकार वृत्ति takes place, that thought or वृत्ति is **the lamp, the flame, दीपः**.

5) And then because of the reflected Consciousness it has got a brilliance, **the brilliance** caused by reflected Consciousness that brilliance is compared to दीपप्रभा.

The thought is दीपम् and the reflected Consciousness is दीपप्रभा. प्रतिबिम्ब चैतन्यम् is प्रभा, which alone is the brilliance which removes the darkness.

6) The next one is **the lamp holder**, the oil holder must be kept in a protected enclosure. A protected enclosure is required and that is nothing but the mental condition in the form of दम and शम. A mind which is withdrawn from the external world, and the mind which is detached from the thought of the external world. Mind which is away from the external world and the mind which is detached, that mental condition दम शम condition is the protected enclosure. निवात अपवारकम्.

7) Then the next condition is for the flame two types of wind are required. One is **the favorable wind** which keeps the flame going, another is **the unfavorable wind** which will put out the flame. The favorable wind is the जिज्ञासा, the love for knowledge. ईश्वर ज्ञान इच्छा. The love for the knowledge of भगवान् is favorable wind.

8) The unfavorable wind is राग-द्वेष, काम-क्रोध etc. They are unfavorable wind that must be driven away and the favorable wind must be kept.

9) Then the next one is the wick must be **tended and refined properly** before lighting. This you will know when in big functions the chief guest is asked to light the lamp. They will not pay attention to the lamp . So in Bangalore, Coimbatore etc., when I go for यज्ञ, they will say please light up the lamp, I will do and it will never burns! In some places they will give attention, it will be well-soaked in the oil and the tip will be चित्त एकाग्रता, धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिश्चितं सन्धयीत ॥ मुण्डकोपनिषत् २-२-३ ॥ In that archery example the arrow must be well sharpened, the wick also must be well sharpened and in some places they apply powdered camphor to the tip of the wick so that the wick is well ready for catching the fire. Similarly, प्रज्ञा, the intelligence must be refined with all virtues like ब्रह्मचर्यम्, अहिंसा, अमानित्वम्, अदम्भित्वम् etc. They are refining the प्रज्ञावर्ति. So thus if you do the refinement, if you have the favorable wind, and if you are away from unfavorable wind, and if you have got ईश्वर अनुग्रहः and when the flame of अखण्डाकार वृत्ति comes the glow called प्रतिबिम्ब चैतन्यम् which is called वृत्ति ज्ञानम् that will destroy the darkness. These are the comparisons between ज्ञान and दीपः. The भाष्यम् we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 10-11 Continuing;

[ज्ञानदीपेन विवेकप्रत्ययरूपेण] भक्तिप्रसादरुनेहाभिषिक्तेन
मूढावनाभिनिवेशवातेरितेन ब्रह्मचर्यादिसाधनसंस्कारवत्
प्रज्ञावर्तिना विरक्त-अन्तःकरण-आधारेण
विषयव्यावृत्तवित्तरागद्वेषाकलुषितनिवातापवारकस्थेन
नित्यप्रवृत्त-ऐकाग्र्यध्यानजनितसम्यग्दर्शन-भास्वता
ज्ञानदीपेन-इति अर्थः ॥ १०-११ ॥

In this eleventh verse Lord कृष्ण points out that He will bless the विश्वरूप जिज्ञासु भक्त with अद्वैत ज्ञानम् which ज्ञानम् will destroy ignorance and ignorance caused संसार. And while communicating this idea Lord कृष्ण is comparing Self-knowledge to a lamp, ज्ञान-दीपेन. And therefore शङ्कराचार्य gives several similarities between ज्ञानम् and दीपः. As I said ten similarities or common features are there which I explained in the last class. We will be seeing the details in the भाष्यम् also, but for our reference we will just enumerate these ten common features.

1) The first one is a protected enclosure is required. And here in the case of Self-knowledge it is वैराग्यम् or detachment. Number one is enclosure is equal to detachment or वैराग्यम्.

2) Number two is the oil holder is required. That is compared to the mind.

3) The third comparison is oil. Oil holder should have oil. The oil in *Vedantic* context is the grace of the Lord, ईश्वर प्रसादः.

4) The number four is the wick is required. And the wick is nothing but प्रज्ञा or the intelligence. Mind should have intelligence.

5) Number five is the lamp or light. The lamp is compared to ब्रह्माकार वृत्तिः. शङ्कराचार्य uses the word विवेकप्रत्ययः. विवेकप्रत्ययः is the same as अखण्डाकार वृत्तिः.

6) Number six is the glow, the brilliance of the lamp or दीपप्रभा. दीप is the वृत्ति, दीपप्रभा is nothing but the प्रतिबिम्ब चैतन्यम् formed in the वृत्ति which शङ्कराचार्य calls as सम्यग्दर्शनम् वृत्ति प्रतिबिम्ब चैतन्यम् he calls as सम्यग्दर्शनम्. These are the first six main comparisons – enclosure, vessel, oil, wick, lamp, and the glow. The glow is the hero, glow is the सम्यग्दर्शनम्.

7) Then the seventh item is favorable wind, air or oxygen. It is nothing but the love for the knowledge of God. जिज्ञासा or in शङ्कराचार्य's language अभिनिवेश – intense yearning for the knowledge of भगवान्.

8) The eighth item is freedom from unfavorable wind is required. The unfavorable wind is राग-द्वेष. राग-द्वेष is the unfavorable wind from that lone the वैराग्यम् enclosure protects the flame from the unfavorable wind of राग. राग-द्वेष is unfavorable wind.

9) And then the refinement of the wick, the wick has to be soaked in the oil and it has to be sharpened. The refinement of the wick or intelligence is following all the values like ब्रह्मचर्यादि साधनम्, ब्रह्मचर्यम् means गुरुकुल वास etc. We can include even श्रवणम् गुरु उपसदनम् etc. That is the संस्कार, tending the intelligence. This is the ninth item.

10) The tenth item is lighting the lamp, generating the विवेक प्रत्यय, that is श्रवणमनननिदिध्यासनम् or we can say विचारः. विचारः is the process of generating the विवेकप्रत्ययः.

These are ten common features between ज्ञान and दीप. Of this विवेकप्रत्ययः has been mentioned at the end of the first paragraph. In fact, भक्ति प्रसाद onwards next paragraph it is given but in fact it should be continuous, because all these are adjectives for विवेकप्रत्ययरूपेण. Therefore paragraph should begin with ज्ञानदीपेन. And after विवेकप्रत्ययरूपेण full stop should not be there. So I am talking about the गोरखपुर edition; so from ज्ञानदीपेन onwards the paragraph begins, [ज्ञानदीपेन विवेकप्रत्ययरूपेण] भक्तिप्रसादस्नेहाभिषिक्तेन. For संस्कृत student all the words are in तृतीया विभक्ति, adjectives सामानाधिकरण्यम् for विवेकप्रत्ययरूपेण. Now I will give you the meaning of भक्तिप्रसाद onwards. So भक्ति-प्रसाद-स्नेह-अभिषिक्तेन – the wick should be soaked. अभिषिक्त means soaked. What is the wick? The intelligence is the wick. The intelligence wick should be अभिषिक्त soaked in the स्नेह, स्नेह means the love or the grace of the Lord, प्रसादः means ईश्वर अनुग्रहः, स्नेह is the oil, ईश्वर अनुग्रहः alone is the oil which soaks the intelligence. And how do we get ईश्वर अनुग्रहः?

भक्तिप्रसाद – it is tapped by भक्ति. So भक्ति जनित प्रसादः. And what is that भक्ति? कर्मयोग and उपासनयोग are the भक्ति. By that कर्मयोग उपासनयोग भक्ति भगवान्'s grace will come and that भगवान्'s grace is the oil which will soak the intelligence. So **रुनेह-अभिषिक्तेन**. Then **मद्भावना-अभिनिवेश-वात-इरितेन** – that flame is supported by the favorable wind or air, air is required for combustance, and that is called **वात, इरितेन** means nourished by, tended by, supported by the favorable wind which is nothing but **अभिनिवेश** – intense yearning, जिज्ञासा for **मद्भावना, मद्भावना** means ईश्वर ज्ञानम्. So because of the intense yearning for the knowledge of the Lord that propels the generation. Then **ब्रह्मचर्यादि-साधन-संस्कारवत् प्रज्ञावर्तिना, प्रज्ञा** means intelligence, intelligence is the wick which has been endowed with **संस्कारम्, संस्कारम्** means refinement. How do you refine the wick? You first soak it in the oil and thereafter sharpen the wick. Similarly, our **विवेक शक्ति** must be soaked in varieties of साधन, soaked in the oil and sharpened by the साधन. What are the साधन? **ब्रह्मचर्यादि, ब्रह्मचर्यम्** means गुरुकुल वासः or गुरुनाथः सम्बन्धः. And **आदि** mere means mere गुरुकुल वास will not do, we should approach the गुरु, तत् विज्ञानार्थम् सः गुरुम् एव अभिगच्छेत् । समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ मुण्डकोपनिषत् १-२-१२ ॥ All those exercises becomes the tending of the intelligence. **संस्कारवत् प्रज्ञा, संस्कारयुक्त प्रज्ञा-वर्तिना, वर्ति** is the wick. And what is the oil holder? **विरक्त-अन्तःकरण-आधारेण, अन्तःकरणम्** means the mind, that mind alone is the **आधारम्** – the support for holding the oil of ईश्वर अनुग्रहः. And in which the intelligence wick is also there, in the mind alone intelligence is there, therefore

अन्तःकरण-आधारेण. But what type of अन्तःकरण? It must be kept in a protected enclosure, that enclosure is विरक्त आधारेण, विरक्त means detachment, detachment from everything including the family. Suppose in the middle of the class you remember your family members that very राग will be an obstacle for the poor स्वामिजि who is shouting in the mic nothing will happen because वैराग्यम् नास्ति. विरक्त-अन्तःकरण-आधारेण, वैराग्यम् is the invisible enclosure. And then विषय-व्यावृत्त-चित्त-रागद्वेष-आकलुषित-निवात-अपवरकस्थेन, अपवरकम् means the enclosure which we said as वैराग्यम्. So अपवारकम् or अपवरकम्; two readings are there. Both mean the enclosure. What type of enclosure? निवात – which is free from all the वातम् – the wind. Which wind? The unfavorable wind. And what is that? रागद्वेष-आकलुषित – which is not disturbed by राग and द्वेष, and also विषय-व्यावृत्त-चित्त – a mind which has been turned away from the sensory world, अन्तर्मुख समाराध्य बहिर्मुख सुदुर्लभ. Therefore विषय-व्यावृत्त-चित्तम् च राग-द्वेष आकलुषितम् च that alone is निवात अपवरकम्. And अपवरकस्थेन is there, स्थ means the lamp is located in that protected enclosure, which is located in such a mind. Then what is the lighting process? That is the crucial one. You have to light up. What is the lighting process? नित्यप्रवृत्त-ऐकाग्र्य-ध्यानजनित-सम्यग्दर्शन, so नित्यप्रवृत्त-ऐकाग्र्य-ध्यानम्, ऐकाग्र्य-ध्यानम् means one pointed meditation, focused meditation. And when it is done? नित्यप्रवृत्त – through regular ध्यानम्. And ध्यानम् always presupposes the other two श्रवणम् and मननम्. Therefore here ध्यानम् should be translated as श्रवणमनननिदिध्यासनम् should be regularly practiced. And

because of the long and regular and concentrated practice of श्रवणमनननिदिध्यासनम्; if you remember कैवल्योपनिषत्, आत्मानमरणिं कृत्वा प्रणवं चोत्तराणिम् । ज्ञाननिर्मथनाभ्यासात्पाशं दहति पण्डितः ॥ कैवल्योपनिषत् ११॥

In those days they used to rub two blocks of wood and generate, here शिष्य's mind is one block of wood and गुरु's teaching is another block of wood and because of the rubbing process, in every class for one hour we rub and the गुरु expects some sparks to come but unfortunately it is an invisible spark. And therefore गुरु cannot see it and गुरु hopes that some spark is generated and that spark is carefully protected and it is made into a flame

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ गीता ४-३७ ॥

In श्रवणम् spark should come and in मननम् it should become a flame and in निदिध्यासनम् it should become a conflagration then alone सञ्चित आगामि प्रारब्ध कर्म all of them स्वाहा, भस्मसात्, will burn into ashes. Therefore he says ध्यानजनित – through that is produced सम्यग्दर्शन-भास्वता, सम्यग्दर्शन is the glow of विवेकप्रत्ययः, भास्वता is in the मूलम्, and भाः beans glow, and भास्वान् is the one which has the glow and that glow is सम्यग्दर्शनम् glow, and with that glowing lamp the internal darkness is destroyed. This is how all the ten similarities between ज्ञानम् and दीपः शङ्कराचार्य has explained. The अन्वय is, तेषाम् अनुकम्पार्थम् एव अहम् आत्म-भावस्थः (सन्) भास्वता ज्ञान-दीपेन अज्ञानजम् तमः नाशयामि ।

Verse 10-12 Introduction;

यथोक्तां भगवतः विभूतिं योगं च श्रुत्वा अर्जुन उवाच —

Verse 10-12

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ गीता १०-१२ ॥

In the previous eleven श्लोकs Lord कृष्ण has summarized the entire tenth chapter. He has said that I am the जगत्कारणम्. He has said I alone generate the internal world of emotions as well as the external world and he has pointed out since I am the कारणम्, I alone am in the form of internal and external world. Thus विश्वरूप दर्शनम् He has summarized in the eleven verses. By summarizing विश्वरूप दर्शनम् कृष्ण has indicated विश्वरूप भक्ति also in these eleven verses. In fact the summary of the eleventh chapter is done here. Not only कृष्ण has summarized विश्वरूप दर्शनम् and विश्वरूप भक्ति कृष्ण also gave the result of विश्वरूप भक्ति that is for विश्वरूप जिज्ञासु भक्त I will give अद्वैत ज्ञानम्. Thus from अनेकरूप भक्ति he will enter अरूप भक्ति, from द्वैत भक्ति he will enter अद्वैत भक्ति. Thus the फलम् of विश्वरूप भक्ति is आत्मज्ञानम् and संसार निवृत्ति. In fact, these eleven verses is the सारम् of not only the tenth and eleventh chapter you can take it as the essence of the entire भगवद्गीता. Suddenly I am myself discovering that these eleven verses are extremely important, you can derive the entire गीता out of these eleven verses. From these eleven श्लोकs, we can extract seven hundred गीता श्लोकs. So very very beautiful essence. And having heard this अर्जुन is very curious and he wants to practice विश्वरूप उपासन as a stepping stone for अद्वैत

ज्ञानम्. And for विश्वरूप उपासन he wants an appropriate symbol, because any उपासन requires an आलम्बनम्. And therefore he asks give me a set of symbols which I can use for विश्वरूप ध्यानम्. This request of अर्जुन for आलम्बनम् to do विश्वरूप ध्यानम् starts from the twelfth verse and goes upto the eighteenth verse. विश्वरूप ध्यानम् is meant for निर्गुण ज्ञानम्, and every आलम्बनम् for विश्वरूप ध्यानम् is called a विभूतिः. Every आलम्बनम् is called ईश्वर विभूतिः. हिमालय is ईश्वर विभूतिः, हिमालयःs are the आलम्बनम् for विश्वरूप ध्यानम्. गङ्गा is ईश्वर विभूति and गङ्गा becomes आलम्बनम् for विश्वरूप ध्यानम्. A cow is ईश्वर विभूति, cow is an आलम्बनम् for विश्वरूप ध्यानम्. Our intelligence, supposing it is there, is ईश्वर विभूति and it is आलम्बनम् for विश्वरूप ध्यानम्. Thus the list can be named into two ways. One name is the list of ईश्वर विभूति and the other name is a list of आलम्बनम्. आलम्बनम् means symbol for विश्वरूप ज्ञानम्. आलम्बनम् list is equal to विभूति list. अर्जुन himself tells that. Therefore शङ्कराचार्य gives this introduction श्रुत्वा – after hearing these very important eleven verses which is भगवद्गीता सारः. भगवद्गीता सारभूतम् एकादश श्लोक जातम् श्रुत्वा. And it consists of भगवतः विभूतिं योगं च – भगवान्'s creative power and भगवान्'s manifestation. So योग is the power, विभूति is the manifestation of भगवान्, श्रुत्वा – having heard, अर्जुनः उवाच – अर्जुन made the following request. उवाच means request, prayed for. What is his prayer? Initially he talks about the glory of the Lord saying that O Lord you have got two aspects सगुण and निर्गुण, सोपाधिक and निरुपाधिक, सविशेष and निर्विशेष, अपरा प्रकृति and परा प्रकृति. Of which परा प्रकृति is known by only a

few people and I also want to join that list. And what is that glory of परा प्रकृति? परं ब्रह्म परं धाम पवित्रं परमं भवान्. So twelfth श्लोक describes the परा प्रकृति and अपरा प्रकृति of the Lord. This is the gist of this श्लोक and having glorified the Lord he is going to make his request later only. The request will come in the verses sixteen to eighteen. Upto that it is introduction to this request. अर्जुन gives the introduction in the four श्लोकs and then the request will come in the next three श्लोकs. Now we will read the भाष्यम्.

परं ब्रह्म परमात्मा । परं धाम परं तेजः । पवित्रं पावनं परमं प्रकृष्टं भवान् । पुरुषं शाश्वतं नित्यं दिव्यं दिवि भवम्, आदि-देवं सर्वदेवानाम् आदौ भवम् देवम् अजं विभुं विभवनशीलम् ॥ १०-१२ ॥

So this is the glory of God consisting of both निर्गुण as well as सगुण. So परम् ब्रह्म भवान्, भवान् is the main thing. भवान् means O कृष्ण You are. So really You are not an अवतार born on अष्टमी, so even though we like to celebrate your birth, because it is useful for eating wonderful things but really speaking You are not Mr. कृष्ण, subject to birth and death but You are परम् ब्रह्म – you are निर्गुणम् ब्रह्म. परम् means कार्य कारण विलक्षणम् तुरीयम् ब्रह्म you are, परम् ब्रह्म is in the मूलम्, is equal to परमात्मा परम् ब्रह्मन् is मूलम् is equal to परमात्मा, there also he wants to give जीवात्म परमात्म ऐवयम्. शङ्कराचार्य can never forget; ब्रह्मन् कृष्ण says and he adds आत्मा. Then परम् धाम also very careful. धाम has two meanings. One meaning is the abode and generally in the पुराणs परन्धाम means the supreme abode of God. And supreme abode

of God means immediately we will imagine वैकुण्ठ क्षीरोधन्वत् प्रदेशे and milky ocean and अनन्तशयन and विष्णु lying down and लक्ष्मी देवी massaging the feet but शङ्कराचार्य doesn't want to give that meaning because परम् ब्रह्म once you say ब्रह्मन् cannot be located in a place, therefore he gives धाम is equal to चैतन्यम्, don't take it as वैकुण्ठ but take it as चैतन्यम्, तेजः means स्वयम् प्रकाश चैतन्यम्. So परं तेजः. And why परं तेजः? Because ज्योतिषाम् अपि तत् ज्योतिः ॥ गीता १३-१७ ॥ It is a light which illumines even the Sun, moon and all other powerful lights. Therefore परम् धाम is equal to परं तेजः. Then पवित्रम् is in the मूलम्, is equal to पावनम् – you are the greatest purifier of all, पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम् । दैवतं देवतानां च भूतानां योऽव्ययः पिता ॥ विष्णुसहस्रनामस्तोत्रम् १० ॥ All this you should be very familiar. Not being familiar is not at all good because this is from one of the most fundamental prayers of Hinduism, विष्णुसहस्रनाम, if you are not familiar today itself start, I want and I request you to be familiar with, these are all our fundamental prayers. स्वशाखोपनिषद्गीते विष्णोर्नामसहस्रकं रुद्रं पुरुषसूक्तं च नित्यं आवर्तयेत् गृहि । If you say I know बृहदारण्यकोपनिषत् and I have not heard विष्णुसहस्रनाम it is supposed to be an insult to Hinduism itself. In भजगोविन्दम् शङ्कराचार्य says गेयं गीता नाम सहस्रम् ॥ भजगोविन्दम् २७ ॥ Therefore those who are not familiar better become familiar before dying. So therefore पवित्राणां पवित्रं यः from विष्णु सहस्रनाम initial श्लोक. पवित्रम् is equal to the greatest purifier. And परमम्, परमम् means superlative degree, the greatest, परमम् is equal to प्रकृष्टम्, adjective to पवित्रम्. You have to reverse the order परमम् पवित्रम् – the greatest

purifier. Who is that? **भवान्**. All these are in nominative case, therefore you supply the word **अस्ति** and put a full stop. Not only that **पुरुषम् शाश्वतम्, पुरुषः** we have seen this word very often, it has two meanings. One is **पूरयति सर्वम् इति पुरुषः** that which fills up everything therefore all-pervading. The second meaning is the one who indwells the body, **पुरि शेते इति पुरुषः**. **पूरयति सर्वम्** refers to **परमात्मा** and **पुरि शेते** is equal to **जीवात्मा**, **पुरुषः** means **परमात्मा** – **पूरयति सर्वम्, पुरुषः** means **जीवात्मा** – **पुरि शेते**. Thus two derivations reveal **जीवात्म परमात्म ऐक्यम्**. **दयानन्द स्वामिजि** says **पुरुषः पुरुषः जीवात्म परमात्म ऐक्यम्** is over. Just to tell it twice. What type of **पुरुषः**? **शाश्वतम्, शाश्वतम्** is equal to **नित्यम्** – eternal, **दिव्यम्** is in the **मूलम्**, is equal to **दिवि भवम्, दिवि भवम्** also literally if you take **दिवि** means in the heaven that means again in the higher **लोक**, the one who resides in the upper region. **दिवि** means in the higher **लोक** **भवम्** means residing. **आनन्दगिरि** doesn't want that meaning because **परम् ब्रह्म** once you have said where is the question of residing, therefore he takes **दिवि** as **हृदय आकाशे परमे व्योम्नि साक्षि चैतन्य रूपेण वर्तमानम्**. **यो वेद निहितम् गुहायाम् परमे व्योमन् ॥ तैत्तिरीयोपनिषत् २-१-१ ॥** **हृदय आकाश** is the higher **लोकम्**. So **दिवि** – **हृदय आकाशे, भवम्** – **साक्षि चैतन्य रूपेण वर्तमानम्**. That is we have to transcend the *Puranic* concept of God. *Puranic* concept of God is very much required in the initial stages of religious and spiritual life but we should not get stuck there, transcend all of them and may you come to the **चैतन्य रूपम् ब्रह्म**. After **दिवि भवम्** put a comma, it is the meaning of **दिव्यम्**, then **आदिदेवम्** means the primary God. **शङ्कराचार्य** gives the

meaning सर्वदेवानाम् आदौ भवम् – the one who existed before the arrival of all the देवताs. All the देवताs means not only इन्द्र, वरुण, अग्नि etc., even ब्रह्मा arrived from the Lord only. Even before the arrival of ब्रह्माजि the one who was there. He is called सर्वदेवानाम् आदौ भवम्. He is called आदि-देवः. And अजम्, if ब्रह्मा is born out of विष्णु we will ask the question from whom विष्णु is born out of. Therefore he says अजम् विष्णु Himself does not have any जन्म because विष्णु is अनादि ब्रह्मन्. Therefore अजम् means birthless, जन्म रहितम्. Then the last description is विभुम्. विभुम् is in the मूलम्, is equal to विभवनशीलम् – the pervading one, all-pervading one, विभवनम् means pervading, शीलम् means very nature, सर्व व्यापकम् इति अर्थः. All these are अर्जुन addressing Lord कृष्ण. The next श्लोक should be read together to form a complete sentence, therefore I will give the अन्वय after the next श्लोक.

ईदृशम् —

Verse 10-13

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ गीता १०-१३ ॥

Now अर्जुन himself in the previous श्लोक says that You are none other than परम् ब्रह्म – supreme Consciousness, You are in the heart of everyone, that means अर्जुन himself seems to know जीवात्म परमात्म ऐक्यम्. Therefore कृष्ण may say ॐ तत् सत् and leave the place, because अर्जुन's description reveals that he has the knowledge of निर्गुण and सगुण ब्रह्म as well as ऐक्यम्. Therefore अर्जुन does an intelligent thing and at the end he puts an inverted commas. Once you put inverted comma

what does it mean? That is not my knowledge, they say thus. Like that person; just a joke, a person was singing भारतीयार् song. अस्मिन्मये अस्मिन्मये अस्मिन्मये तिलमये उस्मिन्मये वानिदिन्तु वीप्पु किन्तु पोदिन्तुम्, (अस्मिन्मये अस्मिन्मये अस्मिन्मये उत्तिमीदु वानिदिन्तु वीप्पु किन्तु पोदिन्तुम्, I have no fear, I have no fear, There is not even a speck of fear in me! Even if the sky above crumbles and falls down on me). The meaning is I am not at all frightened even if the sky falls down. He was enjoying the song in the veranda. A lady came with a ladle and asked the question for whom. ‘There is no fear, no fear’ you say, for whom? Seeing her with a ladle he said: ‘for भारतीयार् there is no fear’ thus says महाकवि सुब्रह्मण्य भारती. Then the lady went away it seems. Anyway similarly, अहम् ब्रह्म अस्मि thus declare the उपनिषत्. Similarly, अर्जुन also says I am not such a ज्ञानि, this is the declaration of all the ऋषिः. That is why he says सर्वे ऋषयः त्वाम् ईदृशम् आहुः. ईदृशम् means as explained in the previous श्लोक. Therefore for grammar students त्वाम् of this श्लोक must be connected with पुरुषम् शाश्वतम्. All of them are in द्वितीया विभक्ति. The ऋषिः declare You to be of the above description. And not only the ऋषिः declare देवर्षिः नारदः – the greatest नारद, then असितः देवलः (they are names of the ऋषिः, they are father and son and disciples of व्यासाचार्य) असितः is the father and देवलः is the son, both of them are disciples of व्यास, they all declare this truth. And even the ऋषिः are generally reliable but even if we have got a doubt with regard to ऋषिः अर्जुन says स्वयं चैव ब्रवीषि मे – this is the declaration of You Yourself, therefore this is a valid knowledge only. I

don't know this but I want to know this. This is the gist of this श्लोक. Now we will go to the भाष्यम्.

**आहुः कथयन्ति त्वाम् ऋषयः वसिष्ठादयः सर्वे । देवर्षिः नारदः
तथा । असितः देवलो अपि । एवम् एव आह व्यासः च । स्वयं च
एव ब्रवीषि मे ॥ १०-१३ ॥**

आहुः is in the मूलम्, is equal to **कथयन्ति**, **कथयन्ति** means declare. Declare whom? **त्वाम्** – You, O Lord कृष्ण! And who declares? **ऋषयः**, **ऋषयः** is in the मूलम्, is equal to **वसिष्ठादयः सर्वे** अपि, ऋषिs like **वसिष्ठ**, so after **सर्वे** you have to put a full stop. **सर्वे ऋषयः त्वाम् आहुः** – all the ऋषिs declare that you thus, thus means the previous श्लोक पुरुषम् शाश्वतम् दिव्यम् they declare. Not only ऋषिs in general but the following extraordinary ऋषिs also, a few of them अर्जुन enumerates **देवर्षिः नारदः** – नारद ऋषि, **तथा** means ‘and’, conjunction, **असितः देवलः अपि**, after अपि we have to supply the verb **आहुः** and put a full stop. **नारदः असितः देवलः आहुः** – they also declare. Then **एवम् एव आह व्यासः च** – व्यास also declares thus, because व्यास has got a special status. That is why when we worship the entire गुरु परम्परा on गुरु पूर्णिमा day, we call it व्यास पूर्णिमा. Therefore specifically व्यास’s name is mentioned. व्यासं वसिष्ठनप्तारं शक्तेः पौत्रमकल्मषम् । पराशरात्मजं वन्दे शुकतातं तपोनिधिम् ॥ श्री विष्णु सहस्रनाम स्तोत्रम् ३ ॥ व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे । नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः ॥ श्री विष्णु सहस्रनाम स्तोत्रम् ४ ॥ Therefore he is given a special status. And remember he is the compiler of भगवद्गीता. Therefore we have to mention his name. Otherwise after five thousand years if we are able to read

गीता it is because व्यास incorporated it in the महाभारतम्. Therefore we are all indebted to him. So व्यासः च एवम् एव आह. After व्यासः च full stop. Then finally स्वयं च एव ब्रवीषि मे – the ultimate प्रमाणम् is you yourself are declaring so. Therefore it must be correct only. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 10-13 Continuing;

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ गीता १०-१३ ॥

In the first eleven verses Lord कृष्ण has laid the foundation for both विभूतियोग as well as विश्वरूप दर्शनयोग. And that foundation we should remember is भगवान् is both the निमित्त कारणम् of this creation and more importantly भगवान् is the very उपादान कारणम् of this creation and उपादान कारणम् alone appears as all products. Therefore भगवान् alone appears as everything. Therefore the entire creation is भगवान् and everything in it is a विभूति of भगवान्. And whoever appreciates this विभूति and whoever practices विश्वरूप उपासन they will discover the निर्गुण इश्वर and for that भगवान् will provide the desire also. And equally भगवान् will provide with this opportunity also. Desire without opportunity is useless, opportunity without desire is equally useless. भगवान् will provide with both of them. Thus विश्वरूप भक्त, the भेद भक्त will become अद्वैत अभेद ज्ञानि भक्त and with that the भक्ति journey is over. आर्त, अर्थार्थी, जिज्ञासु and ज्ञानि भक्त. Thus the whole teaching was summed up in eleven verses and now अर्जुन is asking for some specific विभूतिस or glorious manifestations of the Lord and he tells the purpose also. Any विभूति can be taken as an आलम्बनम् or प्रतीकम् and upon that the entire भगवान् can be visualized. Thus विश्वरूप उपासन आलम्बनम् he wants. Even though one is enough, he wants a few of them so that he

will have a mall of आलम्बनम्, a wide choice to choose from. And before making that request to the Lord अर्जुन is appreciating the Lord both in His निर्गुण as well as सगुण version which is from verse twelve upto verse fifteen and thereafter the request will come in verses sixteen to eighteen. Four verses of glorification and three verses of request. This is अर्जुन's speech now, of which we have completed the thirteenth verse wherein अर्जुन said all the ऋषिs know your glory and declare your glory and the ऋषिs declaration maybe trustworthy or not but more than the ऋषिs You Yourself are saying so, स्वयम् च एव ब्रवीषि. Therefore everything must be valid information. Upto this we saw in the last class. The अन्वय of verses twelve and thirteen is, भवान् परम् ब्रह्म, परम् धाम, परमम् पवित्रम् (च अस्ति) । सर्वे ऋषयः त्वाम् पुरुषम् शाश्वतम्, दिव्यम्, आदिदेवम्, अजम्, विभुम् आहुः । देवर्षिः नारदः असितः देवलः तथा व्यासः (एवम् आहुः) । स्वयम् च एव (एवम्) मे ब्रवीषि । Continuing;

Verse 10-14

सर्वमेतदहं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ गीता १०-१४ ॥

So अर्जुन is laying the foundation for his request, he says that Your complete nature higher and lower, निर्गुण and सगुण स्वरूपम् nobody can know totally as much as You can know. You means भगवान्. Even if ऋषिs know Your total nature, it is not because of their own wisdom, they have borrowed the knowledge from the scriptures only, and the scriptures themselves got the knowledge from भगवान्, who is the author. Therefore हे कृष्ण You are the ultimate source of Your own

सगुण निर्गुण स्वरूपम्, and when You, the original आचार्य, are right in front, why should I go for the indirect teaching of the ऋषिः, and therefore You should help me out. This is the message; we will go to the भाष्यम्.

सर्वम् एतत् यथोक्तम् ऋषिभिः त्वया च तत् ऋतं सत्यम् एव मन्ये, यत् मां प्रति वदसि भाषसे हे केशव । न हि ते तव भगवन् व्यक्तिं प्रभवं विदुः न देवाः, न दानवाः ॥ १०-१४ ॥

सर्वम् एतत् is in the मूलम्, that शङ्कराचार्य explains, **ऋषिभिः त्वया च यथोक्तम्** – what has been declared by the ऋषिः, and declared by You Yourself, **यथोक्तम्** means as described in the previous two verses like पुरुषम्, शाश्वतम्, दिव्यम् all those descriptions, **ऋतं मन्ये** – I consider valid, I don't have even an iota of doubt regarding the veracity of those statements. **ऋतम्** is in the मूलम्, is equal to **सत्यम्**, **सत्यम्** means fact only, it is not like the newspaper report may be reliable, may not be that is not the case. So **ऋतम्** is equal to **सत्यम् एव मन्ये**. And what is that? **यत् मां प्रति वदसि भाषसे** – whichever You are telling me directly from verse number one upto verse number eleven all the descriptions You gave, I completely accept as facts. So **यत्, यत्** is in the मूलम्, and **माम्** also is in the मूलम्, **वदसि** is equal to **भाषसे** – you are telling me. **हे केशव** – O Lord कृष्ण! And **न हि ते तव भगवन् व्यक्तिम्** – अर्जुन is addressing **हे भगवन्** – O Lord! **तव व्यक्तिम्, व्यक्ति** means Your nature, **व्यक्तिम्** is in the मूलम्, is equal to **प्रभवम्**. The word **प्रभवम्** has the meaning of origin or manifestation also, or आनन्दगिरि takes the word **प्रभवम्** as **प्रभावम्**, glory and **प्रभावम्** as **निर्गुण स्वरूपम्**. So **व्यक्तिम्** is equal to **प्रभवम्** is equal to **प्रभावम्** is

equal to निरुपाधिक स्वरूपम् Your attributeless nature, देवाः न विदुः – even gods do not know, because निर्गुण स्वरूपम् is not available for objectification, and न दानवाः विदुः, दानवाः means असुराः, when देवः themselves don't know what to talk of असुरः, in short, the celestial beings do not then what to talk of human beings. And therefore if human beings do not know हे कृष्ण I also do not know. I don't know; You know; I want to know. Therefore teach me. This is the message, The अन्वयः is, हे केशव! यत् माम् वदसि, एतत् सर्वम् (अहं) ऋतम् मन्ये । हे भगवान्! देवाः ते व्यक्तिम् न हि विदुः; दानवाः न (विदुः) ।

Verse 10-15 Introduction;

यतः त्वं देवादीनाम् आदिः, अतः —

Verse 10-15

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥ गीता १०-१५ ॥

Here अर्जुन says हे कृष्ण You are the आदिगुरु in the entire गुरु शिष्य परम्परा. You ask any आचार्य he will say I know because of my आचार्य, even शङ्कराचार्य in spite of writing great भाष्यम्s at the end he writes or indicates श्रीगोवन्दिभगवत्पूज्यपाद शिष्यः. He doesn't take any credit, he gives it to his गुरु and you ask गोवन्दिभगवत् he will say गौडपादाचार्य. Everybody shows his hand upwards. And you go to भगवान् and ask, O भगवान् how do You know? He is the ultimate who doesn't show His hands upwards. भगवान् is गुरु for Himself. Therefore कृष्ण You are the आदिगुरु. स्वयम् एव आत्मना आत्मानम् वेत्थ – You know Yourself by Yourself,

without requiring गुरु प्रमाणम्, without requiring even शास्त्र प्रमाणम् because भगवान् is the author of the शास्त्रs themselves. Therefore how great You are. अर्जुन is pouring praise on कृष्ण, all are glorifications. भूत-भावन भूत-ईश देव-देव जगत्-पते पुरुषोत्तम they are all addressing the Lord. The introduction is यतः त्वं देवादीनाम् आदिः, अतः – You are the first one not only as the creator but as the teacher also. आदिः – आदि कर्ता च आदि गुरुः च, अतः. Now we will read the भाष्यम्.

स्वयम् एव आत्मना आत्मानं वेत्थ त्वं निरतिशय-ज्ञान-ऐश्वर्य-बल-आदि-शक्तिमन्तम् ईश्वरं पुरुषोत्तम । भूतानि भावयति इति भूतभावनः, हे भूतभावन । भूतेश भूतानाम् ईशः । हे देव-देव जगत्-पते ॥ १०-१७ ॥

स्वयम् एव आत्मना आत्मानं त्वं वेत्थ, शङ्कराचार्य doesn't write a commentary at all, he leaves it for us you can understand it by yourself, but आनन्दगिरि gives a nice interpretation for this portion. स्वयम् एव – O Lord by Yourself, स्वयम् here means without the help of गुरु शास्त्र उपदेश. So स्वयम् एव means गुरु शास्त्र उपदेशम् अन्तरेण without, आत्मानं वेत्थ – You know Your निर्गुण स्वरूपम्, आत्मानम् here means निर्गुण ब्रह्म स्वरूपम् You know without the help of गुरु शास्त्र उपदेश. So आत्मानम् means तुरीयम् आत्मानम्, निर्गुणम् आत्मानम् वेत्थ. And how does भगवान् know निर्गुणम् ब्रह्म? It is very important. If भगवान् also says there is some निर्गुणम् ब्रह्म that becomes परोक्ष ज्ञानम्; no use. Therefore भगवान् knows निर्गुणम् ब्रह्म as Himself. आत्मना इत्थम्भावे तृतीया आनन्दगिरि takes. आत्मना means as himself. कृष्ण does not mistakes कृष्ण शरीरम् as himself, because कृष्ण

knows कृष्ण शरीरम् is मायिकम्. According to many आचार्यसः कृष्ण शरीरम्, a very disturbing news आचार्यसः give, we generally don't talk about that too much because it is a disturbing news, अवतार शरीरम्, it is an enquiry which will come in विचारसागर, 'are अवतार शरीरम्s व्यावहारिक सत्यम् or पारमार्थिक सत्यम् or प्रातिभासिक सत्यम्?' What about our शरीरम्? Let us make sure whether we understand! Is our शरीरम् पारमार्थिकम्, व्यावहारिकम् or प्रातिभासिक? It is व्यावहारिकम्. Normally we say आत्मा is पारमार्थिक सत्यम्, our शरीरम् is व्यावहारिक सत्यम् and स्वप्न is प्रातिभासिक सत्यम्. What about the अवतार शरीरम्? You know what do the आचार्यसः conclude? अवतार शरीरम्s are प्रातिभासिक सत्यम्. Neither पारमार्थिकम्, not even they give the status of व्यावहारिकम्. So being a disturbing news generally I don't talk about that, in some other context we will have the opportunity to discuss why 'सम्भवामि आत्ममायया ॥ गीता ४-६ ॥' भगवान् has said. Therefore कृष्ण never takes His प्रातिभासिक मायिक कृष्ण शरीरम् as Himself, He understands Himself as निर्गुणम् ब्रह्म. Therefore **आत्मना** अपरोक्षत्वेन, अविषयत्वेन, आनन्दगिरि writes अविषयत्वेन, **आत्मानम्** – निर्गुण स्वरूपम् **वेत्थ**. And not only He knows His निर्गुण स्वरूपम् He also knows His व्यावहारिक सगुण ईश्वर स्वरूपम् also. ईश्वर is व्यावहारिक सत्यम् but अवतार शरीरम्s are प्रातिभासिक सत्यम्. Therefore the व्यावहारिक सगुण ईश्वर also कृष्ण knows, which is **निरतिशय-ज्ञान-ऐश्वर्य-बल-आदि-शक्तिमन्तम् ईश्वरम् च** – हे कृष्ण You know Your सगुण स्वरूपम् also endowed with extraordinary attributes. Attributes means सगुण स्वरूपम्. What are those attributes? **निरतिशय** – absolute,

ज्ञानम् – total knowledge, omniscience. निरतिशय-ज्ञान means omniscience, omniscience is व्यावहारिक सत्यम्. And निरतिशय-ऐश्वर्यम्, ऐश्वर्यम् in local language it is translated as prosperity, but in वेदान्त ऐश्वर्यम् means power. ईश्वरस्य भावः, overlordship or sovereignty. निरतिशय should be added to each one. So absolute sovereignty. Then बलम् – absolute power. That is the definition of भगवान्. Six virtues are there for भगवान्. Then आदि, आदि means etcetera. Etcetera refers to skill etc. आदि-शक्तिमन्तम् all these virtues are there in You which is सोपाधिक स्वरूपम्. So आत्मानम् is निरुपाधिक स्वरूपम्, ईश्वरम् is सोपाधिक स्वरूपम्. To remember the seventh chapter both परा प्रकृति and अपरा प्रकृति You know हे पुरुषोत्तम and the meaning of the word पुरुषोत्तम शङ्कराचार्य doesn't explain here, we know in the fifteenth chapter पुरुषोत्तमयोग and we will see it as क्षर पुरुषः is the creation, अक्षर पुरुषः is माया, उत्तमपुरुषः is the one who is beyond the creation and beyond the माया. And उत्तमपुरुषः reversed is पुरुषोत्तम, निर्गुणम् ब्रह्म. So हे पुरुषोत्तम उत्तमपुरुष. Then भूतभावन, these are all सम्बोधन प्रथमा therefore विसर्ग is not there. हे भूतभावन – O भूतभावन. What is the meaning? भूतानि भावयति इति भूतभावनः, भूतानि means all things and beings, चर-अचर भूतानि. So when you take पञ्चभूतs they will come under inert one, when you take भूत as प्राणिs it will mean sentient one. The word भूत has the meaning of living beings also and it has the meaning of the inert पञ्चभूतs also. Both of them भावयति, भावयति means creates or projects. So भूतानि भावयति – You are the creator of the चर-अचर प्रपञ्च, in short सृष्टि कर्ता You are. भूतभावन means सृष्टि कर्ता. Then भूतेश

which means भूतानाम् ईशः – the controller, the governing principle, स्थिति कारणम् इति अर्थः. Not only सृष्टि कारणम् You are स्थिति कारणम्. So many things we create but we don't know how to handle it. भगवान् knows, it becomes a Frankenstein. So भगवान् is not like that and He is the Lord, the controller. Then हे देव-देव, देव-देव means देवानाम् अपि देवः, who is the Lord of celestials including ब्रह्मा also, You are the creator of ब्रह्मा and the controller also. हे जगत्-पते, जगत्-पतिः means the Lord of the entire creation, the protector. ईशः means ruler, पतिः means protector. भगवान् protects through धर्म, धर्म alone maintains the universe, भगवान् creates धर्मशास्त्रम् and educates the humanity of धर्मशास्त्रम्, and through धर्म भगवान् protects the world. And if the human beings violate धर्म then परित्राणाय साधूनाम् He takes अवतार and then protects. Therefore पाति इति पतिः. पा to protect. Husband is also called पतिः because he is supposed to protect the wife and the family. Nowadays ladies don't like that expression. They will say we are protecting them. Anyway that is the literal meaning पति means protector. The अन्वय is, हे पुरुषोत्तम, भूतभावन, भूतेश, देवदेव, जगत्पते! त्वम् स्वयम् एव आत्मना आत्मानम् वेत्थ । Continuing;

Verse 10-16

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिर्लोकानिमांस्तुं व्याप्य तिष्ठसि ॥ गीता १०-१६ ॥

So here अर्जुन clearly says You alone know, others don't know, and I also don't know, and I want to know. Therefore You have to give a very big list. वक्तुम् अर्हसि – give me a big

list of Your glories. This is the message. Now we will read the भाष्यम्.

**वक्तुं कथयितुम् अर्हसि अशेषेण । दिव्याः हि आत्म-विभूतयः
आत्मनः विभूतयः याः ताः वक्तुम् अर्हसि । याभिः विभूतिभिः
आत्मनः माहात्म्यविस्तरैः इमान् लोकान् त्वं व्याप्य तिष्ठसि ॥
१०-१६ ॥**

So **वक्तुं कथयितुम् अर्हसि, वक्तुम्** is in the मूलम्, is equal to **कथयितुम्** – to narrate, **अर्हसि** – You should. You should narrate. What should You narrate? **अशेषेण दिव्याः विभूतयः, अशेषेण** means totally, exhaustively. Literally it means totally. But totally it is not possible **भगवान्** Himself says, therefore we should take it as exhaustively. **दिव्याः विभूतयः, दिव्याः** means extraordinary, because everything is Your glory I know, you take a flower and look at the arrangement of the flower that is **भगवान्**'s glory. You take a pomegranate and see inside there are so many wonderful seeds well arranged, it is glory. Anything is glory and I am not interested in the ordinary one but **दिव्याः** – the extraordinary ones, **विभूतयः** – glories, **आत्मा, आत्मा** here is reflexive pronoun, Your own, and not निर्गुण **आत्मा**, Your own glories, **आत्म-विभूतयः** is in the मूलम्, शङ्कराचार्य gives the विग्रह वाक्यम् षष्ठी तत्पुरुष, **आत्मनः विभूतयः, वक्तुम् अर्हसि**. There is a grammar problem in this श्लोक and शङ्कराचार्य very casually solves the grammar problem. For grammar students **विभूतयः** is nominative case, **वक्तुम् अर्हसि** is the verb, You should narrate. So 'You should narrate' is the verb and **विभूतयः** is object of the verb. Your glories You narrate. 'Narrate' is the verb and 'glories' is the

object. Now according to संस्कृत grammar the object must be in द्वितीया विभक्ति. Here विभूतयः is nominative, being the object this श्लोक must use विभूति in the objective case. In objective case it must have come as विभूतिः. But शङ्कराचार्य doesn't want to say, that व्यासाचार्य doesn't know grammar. Therefore what he does is he retains the nominative case in nominative and makes it an adjectival clause 'whatever विभूतिस are there'. When you say 'are there' then विभूतिस can be nominative case, and then he supplies 'them'. 'Them' means 'those glories', that is supplied by शङ्कराचार्य. Whatever glories are there, 'them' (those glories) may you enumerate. And 'them' he puts in द्वितीया विभक्ति, objective case. Therefore याः in संस्कृत, याः विभूतयः सन्ति nominative case, ताः वक्तुम् अर्हसि, ताः शङ्कराचार्य supplies in द्वितीया बहुवचनम् and that ताः द्वितीया बहुवचनम् will be the object of वक्तुम् अर्हसि. If you understand fine, otherwise doesn't matter. Message is the same, i.e., narrate Your glory. So विभूतयः याः nominative case, then ताः accusative case. What are those extraordinary glories? याभिः विभूतिभिः – with which glories or virtues, आत्मनः माहात्म्यविस्तरैः – Your extended manifestation. विस्तर means extended. Why extended? Because during प्रलय काल they were all in folded condition. In सृष्टि काल they are all unfolded or expanded. Therefore विस्तर here means expanded glories, manifested glories. With which manifested glories of Yourself. आत्मनः is again reflexive 'of Yourself'. And where are those glories located? इमान् लोकान् व्याप्य तिष्ठसि, the glories are not confined to India only, you make a world tour भगवान्'s glory is all over, whether it is

America or Africa or Japan, you can have a world tour nothing wrong and see there the glories of the Lord. Therefore **इमान् लोकान्** – not only **भूलोक** but all the fourteen **लोक**s, **व्याप्य** means extending, pervading, **तिष्ठसि** – You are present. That means you need not stand in front of a particular temple in a big queue. Wherever you are look around and see **भगवान्** but unfortunately because of our **अहङ्कार** and **ममकार** we have separated God and world which is the biggest blunder we have committed. First religious blunder is separating the world and God. Once you have pushed the world then you have to look for a separate place for God. Therefore you create a temple and a **गर्भगृहम्** and then the door is so small and therefore seven hour queue for seeing the Lord. But very careful we are not criticizing, we have to start from there only. What our scriptures say is start there but don't end there. You don't require a queue at all and you need not be push and pull because **इमान् लोकान् व्याप्य तिष्ठसि**. So **एकरूप ईश्वर** to **अनेकरूप ईश्वर** to **अरूप ईश्वर** is our journey but majority of Hindus; other religions have only one version and they cannot go beyond; but here in Hinduism we have **एक** to a **अनेक** to **अरूप**, but unfortunately most of the Hindus are confined to **एकरूप ईश्वर**. Very unfortunate. The **अन्वय** is, (याः) हि आत्म-विभूतयः दिव्याः (सन्ति), याभिः विभूतिभिः त्वम् इमान् लोकान् व्याप्य तिष्ठसि, (ताः त्वम्) अशेषेण वक्तुम् अर्हसि । Continuing;

Verse 10-17

कथं विद्यामहं योगिंस्त्वां सदा परिविन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ गीता १०-१७ ॥

Here अर्जुन makes his intentions clear. I am receiving this list not for some academic information purpose. I am going to use this information for my personal साधन. And how is this information useful for साधन? Remember each one of the विभूति is an आलम्बनम्, when a Hindu does a गोपूजा during गृहप्रवेश or any function a गोपूजा is not a गोपूजा remember गवाम् अङ्गेषु तिष्ठन्ति भुवनानि चतुर्दश – in every अङ्ग of cow fourteen लोकs are spread therefore गोपूजा is विश्वरूप ईश्वर पूजा. Why do we choose गो for विश्वरूप because all these are विभूतिस of भगवान्. Thus we have गोपूजा गज पूजा, कन्या पूजा, ब्रह्मचारि पूजा, सन्न्यासि पूजा, everyone is glory. Therefore अर्जुन says चिन्त्यः असि भगवन् – in which all symbol I can meditate on You. So the list is for उपासन. That information comes here only. And then what is my glory by practicing this विश्वरूप उपासन? Not to remain stuck there, विश्वरूप दर्शनम् is also not the culmination. What do I want after this उपासन? कथम् विद्याम्, विद्याम् means how will I ultimately know the निर्गुणम् ब्रह्म. विद्या means ब्रह्मज्ञानि भवेयम्. विद्याम् is a verb here, √विद्, परस्मैपदि विधिलिङ् उत्तमपुरुषः एकवचनम्. So my intention is विश्वरूप उपासन and निर्गुण ब्रह्मज्ञानम्. Therefore tell me how do you manifest? हे योगिन्! So here in this श्लोक योगिंस्त्वाम् is there. According to सन्धि rules if you split योगिम् becomes योगिन् नकारान्तः will come, and it is सम्बोधन हे योगिन्! So अर्जुन addresses भगवान् as a great योगि. So when you address भगवान् as a योगि what does it mean? Is he कर्मयोगि or उपासन योगि? Remember normally we use the word योगि in the meaning of a साधक but in the case of भगवान् योगि has a special meaning

योगः अस्य अस्ति इति योगि – the one who has got योग is योगि. And what is the meaning of the word योग here? योग means गुणानाम् घटनम् योगः – the combination of three गुणs. योगः means सत्त्व रजस् and तमो गुणानाम् योगः घटनम्. घटनम् means combination. What is the combination of three गुणs in the शास्त्र? The combination of three गुणs is called माया, त्रिगुणानाम् समूहः माया. Therefore the final meaning of the word योगः is माया. That is why कृष्ण said before योगमायासमावृतः ॥ गीता ७-२५ ॥ And why माया has got these समूहः, the combination of three गुणs? Because भगवान् requires each one of them for his three main functions. रजोगुण is required for सृष्टि, सत्त्वगुण is required for स्थिति and तमो गुण is required for लय. Therefore with this माया उपाधि you are able to manifest as all. Therefore अर्जुन addresses हे मायिन्! With this माया power You appear as all this. And an aside note is in वेदान्त we describe भगवान् in three different ways based on our level of understanding. I have talked about this before but we should note it, register it and meditate on it. The first statement is भगवान् creates the world. It means भगवान् is निमित्त कारणम्. The second statement is भगवान् becomes the world, which means भगवान् is परिणामी उपादान कारणम्. This is the intermediary state. Creates the world, becomes the world. Then the third culmination in माण्डूक्य कारिका is भगवान् appears as the world, without becoming appears as the world. It is called विवर्त उपादान कारणम्. So what is our progression? निमित्त कारणम् to उपादान कारणम् to विवर्त उपादान कारणम्. निमित्त कारण ईश्वर is द्वैत ईश्वर, परिणामी उपादान कारण ईश्वर is विशिष्टाद्वैत ईश्वर; because in द्वैत philosophy भगवान् is only

निमित्त कारणम् मध्वाचार्य doesn't accept भगवान् as उपादान कारणम्. Therefore in द्वैत दर्शनम् भगवान् is केवल निमित्त कारणम् only. In विशिष्टाद्वैतम् भगवान् is निमित्त and परिणामी उपादान कारणम्. In अद्वैतम् भगवान् is विवर्त उपादान कारणम्.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 10-17 Continuing;

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ गीता १०-१७ ॥

In this verse अर्जुन makes it very clear his intention to know the list of भगवान्'s विभूति. It is not just for getting a list, but for using any विभूति as an आलम्बनम् or प्रतीकम् for meditating upon ईश्वर as विश्वरूप ईश्वर. So that is his intention one, विश्वरूप ध्यानार्थम् आलम्बनम्. And the second higher intention also he makes it clear, विश्वरूप ध्यानम् is also not an end in itself, it has to give me साधन चतुष्टय सम्पत्ति. Thereafter I have to go to निर्गुण ईश्वर ध्यानम्. As I said in the last class during विश्वरूप ध्यानम् I am *Vishishtadvaitin*. Every विश्वरूप उपासक is *Vishishtadvaitin* only at साधन level because in विश्वरूप उपासन, भगवान् is total and I am a part of भगवान्. अंश अंशि भावः. Therefore we are never against विशिष्टाद्वैतम्, we don't say विशिष्टाद्वैतम् is incorrect, we only say it is incomplete. विशिष्टाद्वैतम् is not incorrect, but it is incomplete. Everybody has to go through द्वैतम् while worshipping इष्ट देवता, everybody is *Vishishtadvaitin* while practicing विश्वरूप ध्यानम्, everybody has to become *Advaitin* in अभेद ज्ञानम्. And that अभेद ज्ञानम्, अद्वैत ज्ञानम् अर्जुन wants to have, that also he makes very clear, कथम् अहम् विद्याम्, महावाक्य जनिता ऐक्यम् अहम् विद्याम्. And therefore I require a list. This is the gist of this श्लोक, now we will see the भाष्यम्.

कथं विद्यां विजानीयाम् अहं हे योगिन् त्वां सदा परिचिन्तयन् ।
 केषु केषु च भावेषु वस्तुषु चिन्त्यः असि ध्येयः असि भगवन्
 मया ॥ १०-१७ ॥

कथम् विद्याम्, विद्याम् is a verb here, therefore शङ्कराचार्य translates it as विजानीयाम्, विद्याम् exists as a noun also, which means knowledge. When you translate विद्या as knowledge, it is a noun, but here विद्याम् is 'how can I know' is a verbal form, is equal to विजानीयाम् – shall I come to know, अहम् हे योगिन्! योगः means माया, योगिन् means मायिन्, मायावि, निमित्त उपादान कारणभूत ईश्वर. So हे मायिन्! सम्बोधन, addressing the Lord. त्वाम् सदा परिचिन्तयन्, त्वाम् should be read twice त्वाम् चिन्तयन् त्वाम् विद्याम्, त्वाम् चिन्तयन् means meditating upon You, the विश्वरूप. Here परिचिन्तयन् means उपासनम्, 'constantly meditating upon सगुण You how can I come to know निर्गुण You' is the question. केषु केषु च भावेषु, भावेषु is in the मूलम्, is equal to वस्तुषु, वस्तु means entity. So what are those entities which are worthy of meditating upon? चिन्त्यः असि is in the मूलम्, is equal to ध्येयः असि, ध्येयः means उपास्यः, उपास्यः means worthy of meditation or उपासनम्. हे भगवन्. And he says this उपासनम् is for me only. I am not asking the list for Your उपासन. भगवान् doesn't require उपासनम्, therefore he jocularly puts मया – I have to meditate and therefore I want the list. The अन्वय is, हे योगिन्! त्वाम् सदा परिचिन्तयन् (सन्) अहम् कथम् (त्वाम्) विद्याम् ? हे भगवन्! (त्वं) केषु केषु च भावेषु मया चिन्त्यः असि ?
 Continuing;

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ गीता १०-१८ ॥

Now अर्जुन concludes his request to Lord कृष्ण in this श्लोक. He says ‘I have got the essence of विभूतियोग, I am not trying to learn anything new, but in general I know that the entire creation is your विभूति only.’ That is the entire message of the tenth chapter in one sentence you can finish it. What the tenth chapter says? Everything is the glory of भगवान्. I know this essence but still I want to listen from your mouth what are the glories available because I enjoy listening to Your glories and that too coming from the mouth the Lord Himself. Therefore अर्जुन sentimentally adds a note I am enjoying the whole thing, therefore I am asking for elaboration. So he says **विस्तरेण योगम् विभूतिम् च कथय** – may you elaborate on this topic regarding your power and manifestation. And why am I asking You to repeat? Because **अमृतम् शृण्वतः** – what I am hearing is अमृतम् for me consumed through the ears. As much joy I will get in taking अमृतम् so much I am getting. And I am never satiated by that, any amount I take the more I want. The more I take the more I want. This is my purpose so that I have a bigger choice for उपासन.

विस्तरेण आत्मनः योगं योग-ऐश्वर्य-शक्ति-विशेषं विभूतिं च विस्तरं ध्येयपदार्थानां हे जनार्दन ।

विस्तरेण is in the मूलम्, which means very elaborately, exhaustively, **आत्मनः योगम्, आत्मनः** here is reflexive pronoun, Your own, so भगवान्'s own **योगम्, योगम्** is in the

मूलम्, it means योग-ऐश्वर्य-शक्ति-विशेषम्, ऐश्वर्य-शक्ति means ईश्वर शक्ति – the power of the Lord to manifest. योग in the form of ईश्वर शक्ति, विशेषम् – in all its specific details. Not in general but in specific details is called योगः. And विभूतिं च, विभूतिम् is in the मूलम्, is equal to विस्तरम् – the exhaustive list of ध्येयपदार्थानाम् – various things which are worthy of उपासन. ध्येयपदार्थानाम् विस्तरं च, हे जनार्दन – जनार्दन is the name of Lord कृष्ण and शङ्कराचार्य doesn't have much to explain in this श्लोक, therefore he gives the derivation of the word जनार्दन. So how the word जनार्दन came, he wants to give two types of meaning.

अर्दते: गतिकर्मणः रूपम्, असुराणां देवप्रतिपक्षभूतानां जनानां नरकादिगमयितृत्वात् जनार्दनः । अभ्युदय-निःश्रेयस-पुरुषार्थ-प्रयोजनं सर्वैः जनैः याच्यते इति वा ।

So the compound word जनार्दनः is derived from two words जन and अर्दन. First he gives the meaning of the word अर्दनः which is derived from the √अर्द्, अर्दति is the root. And अर्दते: means of √अर्द्. And the root has two meanings. One is to go or to lead. In causal form it will become अर्दयति – to make other people go. So direct meaning is to go. The causal form is to make others go, to carry or to lead etc. From that the word अर्दनः means a leader, a career. A person or a Lord who takes all the जीवात्माs to their own respective लोकs. When a जीवात्मा dies here his सूक्ष्म शरीरम् has to be taken from one लोक to another लोक and this job has to be done by भगवान् alone as the कर्मफलदाता, therefore he is called the leader or the taker. This is the first meaning. गतिकर्मणः रूपम्. A form

derived from the $\sqrt{\text{अर्द्}}$ which has the meaning of गतिः. गतिकर्मणः, कर्मणः means अर्थकस्य. So गतिकर्मणः means गति अर्थकस्य अर्द् धातोः. संस्कृत grammar people should note causal form. अर्दयति इति अर्दनः, दमयति इति अर्दनः. And which all people भगवान् takes? He says असुराणां देवप्रतिपक्षभूतानां जनानाम् – all the असुरs who are enemies of the देवs, असुराः means अधार्मिक people. असुर does not mean they should have special teeth and all that. असुराः means unethical अधार्मिक people, देवप्रतिपक्षभूतानाम् – who are always inimical to देवs, देवs means धार्मिक people. So all the असुरs, असुराणां जनानाम् नरकादिगमयितृत्वात् – भगवान् sends them to hell. And you have to also add देवs are sent to the heaven also. So नरक आदि, आदि पदात् स्वर्ग, so देवानाम् स्वर्ग गमयितृत्वात् असुराणां नरकादिगमयितृत्वात् जनान् अर्दयति इति जनार्दनः. This is the first meaning.

And the second meaning of the $\sqrt{\text{अर्द्}}$ is to seek from the Lord. Literally it means begging. याचनर्थे. याचना means begging, seeking, asking, pleading, praying for. And here he says जनैः अर्द्यते याच्यते इति जनार्दनः – भगवान् is always pleaded for, prayed for, asked for by the devotees. जनैः याच्यते – the one who is begged by all the भक्तs, भक्तैः याच्यते. So why do भक्तs beg भगवान्? If we go to भगवान् we all would like to beg only, begging for अभ्युदय-निःश्रेयस-पुरुषार्थ प्रयोजनम् – either for धर्म पुरुषार्थ or अर्थ पुरुषार्थ or काम पुरुषार्थ together called अभ्युदयः. अभ्युदयः means धर्म-अर्थ-काम पुरुषार्थाः. In कठोपनिषत् it is called प्रेयः. And निःश्रेयसम् means श्रेयः or मोक्षः. So all the भक्तs regularly beg भगवान्, therefore भगवान्

is called the begged one. **वा** means this is the second meaning. Continuing;

भूयः पूर्वम् उक्तम् अपि कथय । तृप्तिः हि परितोषः यस्मात् न अस्ति मे शृण्वतः त्वत्-मुख-निःसृत-वाक्य-अमृतम् ॥ १०-१८ ॥

So **भूयः** is in the **मूलम्**, which means once again. Why once again? **पूर्वम् उक्तम् अपि** – you have talked about your glories in the seventh chapter, we had a mini **विभूतियोग** in the seventh chapter, **रसोऽहमप्सु कौन्तेय प्रभारिम शशिसूर्ययोः ॥ गीता ७-८ ॥** two to three verses in seventh chapter. Then in the ninth chapter also we had a mini **विभूतियोग**, **अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ॥ गीता ९-१६ ॥** two or three verses already He has given the **विभूति**. Therefore **अर्जुन** says I have not forgotten the seventh chapter, I have not forgotten the ninth chapter still, therefore **पूर्वम् उक्तम् अपि** – सप्तम नवम अध्यायेषु **उक्तम् अपि** though you have given the list, it is in my computer, I have saved it and I have not yet deleted. **अपि** – still, **कथय** – I want to add some more to keep a soft copy. And why am I asking for more? After **कथय** you have to put full stop. **तृप्तिः हि परितोषः न अस्ति** – because I am not yet totally satisfied. **तृप्तिः** means total satisfaction or satiation. **तृप्तिः** is equal to **परितोषः**, I am not totally contented. **यस्मात्** is the meaning of the word **हि** in the **मूलम्**. So **हि** is equal to **यस्मात्** – therefore, **कथय** – may You enlist further. There is no **तृप्ति** for whom? **अर्जुन** says I am not, so **मे शृण्वतः** – for me who am listening to You directly. **मे** is **षष्ठी विभक्ति**, **शृण्वतः** is adjective to **मे** **षष्ठी विभक्ति**, present active participle. And what am I listening? **त्वत्-मुख-निःसृत-वाक्य-अमृतम्**, **शङ्कराचार्य** is

poetic. **वाक्य-अमृतम्** – the words coming from Your mouth are not ordinary words but **अमृतम्, त्वत्-मुख-निःसृत** – coming from Your mouth. The अन्वय is, हे जनार्दन! (त्वम्) विस्तरेण आत्मनः योगम् विभूतिम् च भूयः कथय । अमृतम् शृण्वतः हि मे तृप्तिः न अस्ति ।

If you want to make a minute observation अर्जुन says I am hearing अमृतम्, अमृतम् शृण्वतः. Naturally thinking intellect will ask how can you hear अमृतम्. It is like saying I am hearing coffee. Coffee is not for hearing, it is for drinking. Therefore how can you hear अमृतम् will be the question. Therefore शङ्कराचार्य is answering that question. We will just mechanically go through all these श्लोकs. शङ्कराचार्य while writing commentary; it is called प्रसन्न गम्भीर भाष्यम्; the commentary will look simple but if there is a thinking intellect raising a question that seemingly simple commentary will have an answer also. What is the question for the thinking intellect? How can you hear अमृतम्, it is something for drinking? Here शङ्कराचार्य gives the answer वाक्य-अमृतम् शृण्वतः. Here the word अमृतम् refers to कृष्ण's वाक्यम्. Since it is वाक्य-अमृतम् it can be heard. So वाक्य-अमृतम् is to be consumed by the tongue or the mouth called the ears. Thus he has given the answer. With this अर्जुन's question is over. Now कृष्ण takes over and starts responding to अर्जुन's request.

श्रीभगवान् उवाच ।

Verse 10-19

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ गीता १०-१९ ॥

श्रीभगवान् उवाच – the Lord replied deciding to oblige to अर्जुन's request, and therefore first he says ok. **हन्त** means ok. I will fulfil your wish. But one note, I am not going to give an exhaustive list, अर्जुन's question was **विस्तरेण**, but कृष्ण says **प्राधान्येन** – I will give an important list. Not exhaustive list, but a comprehensive list I will give you. And don't ask Me why I am not giving you an exhaustive list, if I give all the glories the tenth chapter will never be over, our **भाष्यम्** will not be over, you cannot go home. Therefore He says **मे विस्तरस्य अन्तः न अस्ति** – there is no end, my glories are Infinite in number. Therefore I will give a reasonably comprehensive list, this is कृष्ण's introduction. And here also for grammar student **आत्म-विभूतयः** is in **प्रथमा विभक्ति** and it is object of **कथयिष्यामि**, object should not come in **प्रथमा विभक्ति** but this **श्लोक** gives in **प्रथमा**, it should be in **द्वितीया**. Therefore **शङ्कराचार्य** ingeniously makes into an adjectival clause **याः आत्म-विभूतयः दिव्याः सन्ति ताः कथयिष्यामि**, I will enumerate them. Exactly like the one we saw before in verse number sixteen, the same type of grammar adjustment we have to make.

हन्त इदानीं ते दिव्याः दिवि भवाः आत्म-विभूतयः आत्मनः मम विभूतयः याः ताः कथयिष्यामि इति एतत् । प्राधान्यतः यत्र यत्र प्रधाना या या विभूतिः तां तां प्रधानां प्राधान्यतः कथयिष्यामि अहं कुरु-श्रेष्ठ । अशेषतः तु वर्षशतेन अपि न शक्या वक्तुम्, यतः न अस्ति अन्तः विस्तरस्य मे मम विभूतीनाम् इति अर्थः ॥ १०-१९ ॥

हन्त is in the **मूलम्**, it is an exclamation mark. According to the context the word **हन्त** can be given different

types of meaning. It can be an expression of wonder, it can be an expression of shock, it can be an expression of acceptance, and it has the meaning of **इदानीम्**, **इदानीम्** means now. In English we use the expression well. So **हन्त** can mean well or **इदानीम्** which means now. **मधुसूदन सरस्वती** takes it as ok. **अनुमतौ वा. ते दिव्याः – ते** means Your, **भगवान्'s, दिव्याः विभूतयः, दिव्याः** is in the **मूलम्**, is equal to **दिवि भवाः** which means celestial heavenly glory or it can be an extraordinary glory. So the word heavenly can be literal, which literally means the glories obtaining in the heaven like **देवर्षि नारदः**, they are literally heavenly glories or it can mean an extraordinary earthly glory also, which will be figuratively called heavenly like you go to a hill station and say it was heavenly. It is within earth only but figuratively it means extraordinary. Thus the word heavenly is both literal and figurative. **आत्म-विभूतयः** is in the **मूलम्**, **शङ्कराचार्य** gives **विग्रह वाक्यम्**, **आत्मनः मम विभूतयः**, **आत्मा** is reflexive pronoun, **आत्मनः** means My own, **विभूतयः** not **निर्गुण सत्त्विदानन्द आत्मा**, but **सगुण भगवान्**. And as I said he makes a grammatical correction **याः विभूतयः ताः –** whatever glories are there, all those glories, **याः** is **प्रथमा बहुवचनम्**, **ताः** is **द्वितीया बहुवचनम्**, object of **कथयिष्यामि –** I shall narrate **इति एतत् –** this is the meaning. After **इति एतत्** put a full stop. **प्राधान्यतः** is in the **मूलम्** which means **यत्र यत्र या या प्रधाना विभूतिः**, in fact you can rearrange, **यत्र यत्र या या प्रधाना विभूतिः –** in whichever particular place, whichever particular glory is available that particular glory I will enumerate. **यत्र यत्र** means in whichever place or whichever person. Just as **कृष्ण** says later I am intelligence in the

intelligent person, I am skill in the skillful person, that is called in whichever place whichever glory is there. In a beautiful person the glory is beauty. That is what यत्र यत्र या या विभूतिः. So तां तां प्रधानां विभूतिम् – all those specific glory प्राधान्यतः – in a comprehensive form, not exhaustive, कथयिष्यामि अहं कुरु-श्रेष्ठ – O great one in the कुरु family (अर्जुन's title). And why भगवान् is not giving an exhaustive list? He gives the reason, अशेषतः तु वर्षशतेन अपि न शक्या वक्तुम्, अशेषतः means in totality, वर्षशतेन अपि, वर्ष means year, शतम् means hundred, वर्षशतेन means even in hundred years वक्तुम् न शक्यम् – I cannot complete the list, I may be ready but you will not survive. यतः – because, न अस्ति अन्तः विस्तरस्य मे – there is no limit to the list of My glories. अन्तः means limit, in short it is literally Infinite glories. And any branch of science progressing in any particular world is the glory of भगवान् only. And one branch itself is sub-dividing into newer and newer branches indicating भगवान्'s glory is endless. Every PhD is भगवान्'s विभूति. मे is in the मूलम्, is equal to मम विभूतीनाम् – for My glories. This is the meaning. The अन्वय is, हन्त, (याः) आत्म-विभूतयः हि दिव्याः (सन्ति ताः) ते प्राधान्यतः कथयिष्यामि । हे कुरु-श्रेष्ठ! मे विस्तरस्य अन्तः न अस्ति । Continuing;

Verse 10-20 Introduction;

तत्र प्रथमम् एव तावत् शृणु —

Verse 10-20

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ गीता १०-२० ॥

तत्र, तत्र means among the vast list of extent of glory, प्रथमम् तावत् शृणु – I am mentioning the first निर्गुण glory. The first glory is निर्गुण glory. And thereafter भगवान् will talk about सगुण विभूतिः. So the universe has got both निर्गुण विभूति and सगुण विभूति because the universe is a product of ईश्वर, who is a mixture of निर्गुण परा प्रकृति and सगुण अपरा प्रकृति. कारणम् being सगुण निर्गुण मिश्रम्, कार्यम् universe also must be सगुण निर्गुण मिश्रम्. And therefore कृष्ण says I will start with निर्गुण विभूति and end with निर्गुण विभूति. So the first and the last will belong to परा प्रकृति. And the second and the penultimate one all will be सगुण विभूति. What are the two निर्गुण विभूतिस? Number one is चित् and number two is सत्. Therefore the Consciousness in every living being belongs to निर्गुणम् ब्रह्म परा प्रकृति. Therefore अर्जुन you are a conscious being asking me the question that Consciousness is the first glory because without Consciousness you will not be able to make the list itself. You cannot even ask Me for a list. Neither अर्जुन can ask for a list nor कृष्ण can talk about the list. The very dialogue is possible because I have Consciousness in the body, you have got Consciousness. Therefore आत्मा, the निर्गुणम् चैतन्यम् is प्रथम विभूति. What a fantastic approach? अहम् आत्मा गुडाकेश, यो वेद निहितम् गुहायाम् ॥ तैत्तिरीयोपनिषत् २-१-१ ॥ And in whose body? सर्व-भूत-आशय-स्थितः, when did the Consciousness come? People talk about आत्मा entering the baby in the mother's womb, people ask in which month आत्मा enters. कृष्ण says there is no entry or exit. आत्मा is न आदिः न मद्यम्, it is there in all the three periods of time. The first glory is चित् given in the verse twenty and the

last glory is सत् given in the verse number thirty-nine. यच्चापि सर्वभूतानां बीजं तदहमर्जुन ॥ गीता १०-३९ ॥ The word बीजम् means उपादान कारणम्, the material cause. And what is the definition of material cause? Material cause is that which lends existence to every product. Clay is the material cause of all the earthenware. Clay alone lends existence to all the earthenware. Withdraw the clay pot doesn't enjoy even existence. ब्रह्मन् which is pure existence. सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ छान्दोग्योपनिषत् ६-२-१ ॥ That सत् ब्रह्म, the pure existence is the उपादान कारणम्, बीजम् and that pure existence alone lends 'is'ness to everything; wall *is*, man *is*, woman *is*. यस्यैव स्फुरणं सदात्मकम् ॥ श्रीदक्षिणामूर्ति स्तोत्रम् ३ ॥ Therefore बीजम् सत् अहम् अस्मि in the thirty-ninth श्लोक and कृष्ण clarifies that in the second line there न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ गीता १०-३९ ॥ चरम् प्रपञ्चः अस्ति, the moving sentient being when you say *is* that 'is'ness belongs to Me. That insentient thing *is* when you say that 'is'ness is Me. Thus बीजम् of the thirty-ninth श्लोक is सत्, आत्मा of the twentieth श्लोक is चित् चित् is निर्गुण विभूति and सत् is निर्गुण विभूति. Between these two निर्गुण विभूतिस is sandwiched all the सगुण विभूति and in sandwich the middle one alone will add to the taste. In sandwich upper part has no taste and the lower one also doesn't have any taste, between you have got jam which is very sweet or you have got varieties of vegetables etc. Between सत् bread and चित् bread you have got all the delicious सगुण महिमा. So अहम् आत्मा is very beautiful श्लोक. We will enter the भाष्यम्. And शङ्कराचार्य will write later निर्गुण विभूति cannot be meditated by all. It cannot be used for उपासनम्

because that requires ज्ञानम्. And those who cannot appreciate the निर्गुण विभूति for them सगुण विभूति is suggested. This point will be discussed later.

अहम् आत्मा प्रत्यगात्मा । गुडाकेश – गुडाका निद्रा । तस्याः ईशः गुडाकेशः, जितनिद्रः इति अर्थः, घनकेश इति वा । सर्वेषां भूतानाम् आशये अन्तर्हृदि स्थितः नित्यं ध्येयः ।

अहम् आत्मा is in the मूलम्, is equal to **प्रत्यगात्मा** – the inner Self, **प्रत्यक्** means inner, within the पञ्चकोशs as the स्थूल सूक्ष्म कारण शरीरात् व्यतिरिक्तः पञ्चकोशातीतः अवस्थात्रयसाक्षी **प्रत्यक्**. After **प्रत्यगात्मा** put a full stop. And after **गुडाकेश** put an en dash. **गुडाकेश** is कृष्ण addressing अर्जुन, as I said शङ्कराचार्य doesn't have much to comment upon and therefore he takes up this word and gives two meanings. Previously जनार्दन he took and now **गुडाकेश**. One for कृष्ण and another for अर्जुन. He gives two meanings. **गुडाकेश – गुडाका** is equal to **निद्रा**. **निद्रा** means sleep. After **निद्रा** put a full stop. **तस्याः ईशः** – the one who is the master, of **तस्याः** of sleep, **तस्याः ईशः** is equal to **गुडाकेशः** – the master of sleep is equal to **जितनिद्रः** – the one who has conquered sleep. So **जितनिद्रः** means the one who has conquered sleep. What do you mean by conquering sleep? It does not mean he keeps awake all the twenty-four hours, that is not correct because sleeplessness will cause varieties of problems. Sleep is a very important part of health, we all require तमो गुण, we all require sleep. So then if sleep is required what do you mean by conquering sleep? Conquering sleep means it should not come at the wrong time. What do you mean by wrong time? It is गीता

भाष्यम् class, especially the tenth chapter there is not much to think that is why I have to cut some joke also. It is the clean list only, the following classes you can come or not also, nothing to think, कृष्ण will enumerate, I also propose to go fast giving you the meaning only. कृष्ण also must have noted that the tenth chapter is sleepy chapter. So कृष्ण addresses O अर्जुन who have conquered the sleep. इति अर्थः – this is the meaning number one. The second way of splitting is गुडा केशः. The first splitting is गुडाका-ईशः. In सन्धि rule आ+ई=ए. Therefore गुडाका-ईशः= गुडाकेशः. The second interpretation is गुडा+केशः. In संस्कृत गुडा means dense or thick or plenty. केशः means hair. So गुडा केशः means the one who has got thick hair, not balding इति अर्थः. And not big also. So thick, original beautiful hair अर्जुन has it seems. Therefore he says घनकेश, घन means thick. घनकेश इति वा.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 10-20 Continuing;

**अहम् आत्मा प्रत्यगात्मा । गुडाकेश – गुडाका निद्रा । तस्याः ईशः
गुडाकेशः, जितनिद्रः इति अर्थः, घनकेश इति वा । सर्वेषां भूतानाम्
आशये अन्तर्हृदि स्थितः नित्यं ध्येयः ।**

From this twentieth verse Lord कृष्ण starts the enumeration of ईश्वर विभूति and as we saw in the last class the first one is चैतन्यरूप विभूति and the last one is सत्तारूप विभूति. Thus भगवान् is available as Consciousness and Existence, this itself can be one of the meditations. And then in between कृष्ण talks about various सगुण विभूतिस and that we saw in the भाष्यम्, अहम् आत्मा – I am the very आत्मा, सर्वेषां भूतानाम् आशये स्थितः. In the मूलम् सर्व-भूत-आशय-स्थितः is there. Here the word भूत means living being. The word भूत can refer to पञ्चभूत also which are अचेतनम्, the word भूत can refer to चेतन प्राणिस also. We should find out where पञ्चभूतम्s should be taken where the प्राणिस should be taken. In this context भूत means प्राणिनः, living beings. And सर्वेषां भूतानाम् आशये, the word आशयः शङ्कराचार्य translates as अन्तः हृदि, आशयम् means हृदयम्. And हृदयम् can be taken as the physical heart also and according to शास्त्रम् the physical heart is the गोलकम् in which अन्तःकरणम् is located. Therefore लक्षणया हृदयम् can mean mind or अन्तःकरणम् also. Therefore in the body heart is there, in the heart the mind is there, in the mind भगवान् is there. Therefore he says आशये is equal to अन्तः हृदि. आनन्दगिरि gives the derivation of the word आशयः, आ शेरते अस्मिन् विद्या

कर्म पूर्व प्रज्ञाः इति आशयः – that place where all our पूर्वकर्मs as well as पूर्ववासनाs are located. आशयः means the location in which all our पूर्वकर्मs as well as पूर्ववासनाs are located. आशेरते. Derived from the √शी to reside. Finally the location is nothing but our own अन्तःकरणम् only. Therefore अन्तः हृदि. And in what form is भगवान् located in that mind? That is not said in the श्लोक, we have to supply – as the witness Consciousness, साक्षि चैतन्य रूपेण अवस्थितः. इति नित्यं ध्येयः, and this meditation can be in the form of निदिध्यासनम् for those Vedantic students who have gone through श्रवणम् and मननम्, and those people who have not gone through श्रवणम् and मननम् this will become an उपासनम् which is known as अहङ्ग्रह उपासनम्. अहङ्ग्रह उपासनम् is a special उपासन talked about in the शास्त्र. In the अहङ्ग्रह उपासन you take yourself as the symbol for invoking the Lord. In all the other उपासनs we invoke the Lord upon an idol or upon ॐकार or upon गणेश or a lump of turmeric powder, in all of them symbol is outside, in अहङ्ग्रह उपासन I take myself as the symbol for ईश्वर. This is अहङ्ग्रह उपासनम्. In सन्ध्यावन्दनम् when we say असावादित्यो ब्रह्म ब्रह्मैव अहम् अस्मि it is अहङ्ग्रह उपासन. In ललितासहस्रनाम ध्यानश्लोक अरुणां करुणा तरङ्गिताक्षीं धृत पाशाङ्कुश पुष्प बाणचापाम् । अणिमादिभि रवृतां मयूखैरहमित्येव विभावये भवानीम् ॥ That is also called अहङ्ग्रह उपासन. Therefore शङ्कराचार्य presents this श्लोक as अहङ्ग्रह विभूति उपासन. And that is why शङ्कराचार्य adds which is not in the मूलम्, we have to observe all these minute details what is said in this श्लोक and what is added by शङ्कराचार्य, very important addition, इति नित्यं ध्येयः this is विभूति उपासन,

number one. This is an wonderful विभूति उपासन because what is the greatest glory of the Lord in the creation? There are so many glorious things in the creation. What is the first glorious thing? Our tendency is look around because we have such a low self-esteem which is one of the biggest obstacle for वेदान्त. Lower self-esteem or inferiority complex is a very big problem. If arrogance is a big problem, inferiority complex is a bigger problem. And therefore the first उपासन is the great विभूति in the creation, don't look around, first claim I am one of the glorious creations of the Lord. Even though we won't digest this initially later after श्रवण-मनन-निदिध्यासनम्, I will be able to say this with conviction because वेदान्त says I am great is not imagination, I am great is a fact. In fact, I am great is not the word, I am the greatest one मयि एव सकलम् जातम्, अहम् वृक्षस्य रेखिवा all those Upanishadic मन्त्रs are teaching that only. Therefore learn to see that I am one of the विभूतिस of the Lord. Let it break the inferiority complex. Often in the name of devotion and in the name of humility we develop inferiority complex also. Humility is wonderful inferiority complex is terrible. But differentiating humility and inferiority complex is very difficult. Anyway I don't want to get into that topic. शङ्कराचार्य says claim I am ईश्वर अस्मि. अहमित्येव विभावये भवानीम् ॥ श्री ललिता सहस्रनाम ध्यानश्लोक ॥ Upto this we saw in the last class. Continuing;

तदशक्तेन च उत्तरेषु भावेषु चिन्त्यः अहम् चिन्तयितुं शक्यः
यस्मात् अहम् एव आदिः भूतानां कारणं तथा मध्यं च स्थितिः
अन्तः प्रलयः च ॥ १०-२० ॥

So तदशक्तेन च, that is also addition by शङ्कराचार्य, not in the मूलम्, he says, those who cannot practice the अहङ्ग्रह उपासन they can go to the भेद उपासन. अहङ्ग्रह उपासन is called अभेद उपासन, those who cannot अभेद उपासन they can go to भेद उपासनम्. What is भेद उपासनम्? Learning to invoke God outside. That is why we say three stages भेद उपासनम्, अभेद उपासनम् and अभेद ज्ञानम्. These are the three stages भेद उपासनम्, अभेद उपासनम्, and अभेद ज्ञानम्. Of these three the first two are imaginations. भेद उपासनम् is an imagination or visualization, अभेद उपासनम् is also an imagination or visualization. अभेद ज्ञानम् is not an imagination, it is a fact. भेद and अभेद उपासनम्s are before वेदान्त श्रवणम् and मननम्, whereas अभेद ज्ञानम् is after वेदान्त श्रवणम् and मननम्. Here कृष्ण is talking about भेद उपासनम् for those who are incapable of doing अभेद उपासनम्. Therefore तद-अशक्तेन means अभेद उपासन अशक्तेन – for those people, उत्तरेषु भावेषु चिन्त्यः, चिन्त्यः means उपासनम् must be done in the following external objects of the creation. उत्तरेषु means वक्ष्यमानेषु in the future things to be enumerated. भावः means पदार्थः, things, चिन्त्यः means उपास्यः, should be meditated upon, चिन्त्यः is शङ्कराचार्य's word and that शङ्कराचार्य himself explains, चिन्त्यः is equal to अहम् चिन्तयितुं शक्यः – I can be meditated upon. And शङ्कराचार्य gives the reason for that. Why can't we take any worldly object as a symbol, which is unique to Hinduism? Taking any worldly object for worship; that is why we can worship snake and mouse, we can revere the computer mouse also, somebody said modern विनायक has got modern mouse that is the computer mouse, we can take any object for

ईश्वर invocation. What is the logic behind it? शङ्कराचार्य says because ईश्वर being the कारणम् of everything all the कार्यम्s are ईश्वर only. Therefore ant is also for a वैदिक ईश्वर only, सर्व विष्णु मयम् जगत्, सर्व ब्रह्म मयम् जगत्, therefore सर्व कारणत्वात् सर्वात्मकः भवति. That is the logic he gives. यस्मात् अहम् – since I am, एव आदिः आदिः is in the मूलम्, is equal to कारणम्, कारणम् of भूतानाम् – all the living beings, and not only I am सृष्टि कारणम्, आदिः means सृष्टि कारणम् and मध्यं च, मध्यम् is स्थिति कारणम्, and मध्यम् is equal to स्थितिः and अन्तः means प्रलयः, you have to add the word कारणम्. स्थितिः means स्थिति कारणम्, प्रलयः means प्रलय कारणम्. In short I am सृष्टि-स्थिति-लय कारणम् that means उपादान कारणम्. What is the difference between निमित्त and उपादान कारणम्? निमित्त कारणम् is never in the form of the कार्यम्. Carpenter never exists in the form of furniture. Carpenter, the निमित्त कारणम् does not exist in the form of furniture. Whereas wood the उपादान कारणम् always exists in the form of furniture. Therefore what is the law? निमित्त कारणम् कार्य रूपेण नास्ति, उपादान कारणम् कार्य रूपेण अस्ति. And भगवान् is उपादान कारणम् also, यस्मात् भगवान् उपादान कारणम् तस्मात् कार्य रूपेण अस्ति. What is the definition of उपादान कारणम्? सृष्टि-स्थिति-लय कारणम् उपादान कारणम्. What is the definition of निमित्त कारणम्? You should never say सृष्टि-स्थिति-लय कारणम्. निमित्त कारणम् should be defined as सृष्टि मात्र कारणम्. All these are fundamentals. सृष्टि मात्र कारणम् निमित्त कारणम्, सृष्टि-स्थिति-लय कारणम् उपादान कारणम्, निमित्त कारणम् कार्य रूपेण नास्ति, उपादान कारणम् कार्य रूपेण अस्ति, ईश्वर उपादान कारणम्, तस्मात् ईश्वर सर्व कार्य रूपेण अस्ति.

Therefore you can choose anything including a plastic chair you can choose to invoke the Lord. Therefore अहम् सर्वत्र विन्त्यः. The अन्वय is, हे गुडाका-ईश! अहम् सर्व-भूत-आशय-स्थितः आत्मा (अस्मि) । अहम् भूतानाम् आदिः च मध्यम् च अन्तः एव च (अस्मि) । Continuing;

Verse 10-21 Introduction;

एवं च ध्येयः अहम् —

Verse 10-21

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ गीता १०-२१ ॥

एवं च means in the following manner also, अहम् ध्येयः – I can be meditated upon as भेद उपासन or द्वैत उपासन, previous श्लोक is अभेद hereafter भेद उपासनाः are mentioned. And अर्जुन had asked for दिव्याः विभूतयः, the word दिव्याः means extraordinary विभूतयः. The word दिव्याः also means celestial or heavenly glories. And since अर्जुन has mentioned heavenly glories Lord कृष्ण is taking several cases from the higher लोकs regarding देव, इन्द्र, बृहस्पति etc. Therefore many of them are based on the *Puranic* descriptions of heavenly glories. Of course कृष्ण gives many earthly glories also which are extraordinary one, but many are पुराण based. And all these are enumeration; शङ्कराचार्य also does not comment elaborately, I am also going to go fast with regard to the श्लोक and I am not going to explain because in the मूलम् class I have dwelt upon the elaboration of these. We will go to the भाष्यम्.

आदित्यानां द्वादशानां विष्णुः नाम आदित्यः अहम् । ज्योतिषां
रविः प्रकाशयितृणाम् अंशुमान् रश्मिमान् । मरीचिः नाम मरुतां
मरुद्देवताभेदानाम् अस्मि । नक्षत्राणाम् अहं शशी चन्द्रमाः ॥ १०-
२१ ॥

आदित्यानाम् – among the twelve आदित्यः, **द्वादशानाम्**, not that twelve आदित्यः are there but सूर्य is associated with the twelve months are called द्वादश आदित्याः, among them **विष्णुः नाम आदित्यः अहम् अस्मि** – I am one of the आदित्यः known by the name **विष्णुः**. Here the word विष्णु does not refer to नारायण but one of the द्वादश आदित्यः named **विष्णुः**. But मधुसूदन सरस्वती takes it slightly differently. The word **आदित्यः** also means अदिति पुत्राः, all the देवः are called आदित्याः because they are the children of अदिति. Therefore **आदित्यानाम्** – among the आदित्यः and the word **विष्णुः** he takes as विष्णु's अवतार as वामन अवतारः. Therefore among the देवः I am the वामन अवतार because it is अवतार itself. So **द्वादशानाम् आदित्यानां विष्णुः नाम आदित्यः अहम् अस्मि**. After that put a full stop. Then **ज्योतिषाम्** is in the मूलम्, is equal to **प्रकाशयितृणाम्** – so among the luminaries of the sky **रविः अहम् अस्मि**. I am the सूर्य भगवान् which is **अंशुमान्**, **अंशुमान्** is in the मूलम्, is equal to **रश्मिमान्**. This is adjective to **रविः** of pierce rays, powerful rays. **रश्मिमान्** means of powerful rays. So I am the most powerful luminaries which is the सूर्यः. **रश्मिमान् अस्मि** then put a full stop. Then **मरीचिः नाम मरुताम्, मरुताम्** is in the मूलम्, is equal to **मरुत् देवता भेदानाम्, मरुत् देवता** is the name of वायु देवता. And वायु देवताः are divided into several types in the शास्त्र because the winds can be of several types. In the पुराणः forty-nine वायु देवताः are

enumerated, and among those forty-nine वायु देवताs I am मरुत् देवता अस्मि – I am वायु देवता by the name मरीचिः, मरीचिः is the name. नक्षत्राणाम् अहं शशी चन्द्रमाः अस्मि. The word नक्षत्र must be translated as luminaries of the night, night luminaries. You cannot translate it as stars because कृष्ण cannot say I am the moon among the stars because moon is not one of the stars. And therefore you have to translate नक्षत्र as the night luminaries of the sky, I am चन्द्रमाः – I am the most powerful moon.

For grammar students, so here you find several words in षष्ठी विभक्ति called निर्धारणे षष्ठी which should be translated as among all these things and विष्णुः etc., which are in प्रथमा. So षष्ठी विभक्ति and प्रथमा विभक्ति will be there to be translated as among all these I am this. When you translate षष्ठी विभक्ति as among it is called निर्धारणे षष्ठी. Thus in all these following श्लोकs most of the षष्ठी विभक्तिs are निर्धारणे षष्ठी and rarely we get सम्बन्धे षष्ठी also which we will see when it comes. To indicate निर्धारणे षष्ठी we add an expression मध्ये in संस्कृत. Therefore आदित्यानाम् मध्ये. मध्ये in brackets indicates it is among that is निर्धारणे षष्ठी. The अन्वय is, आदित्यानाम् (मध्ये) विष्णुः अहम् (अस्मि) । ज्योतिषाम् (मध्ये अहम्) अंशुमान् रविः (अस्मि) । मरुताम् (मध्ये अहम्) मरीचिः (अस्मि) । नक्षत्राणाम्(मध्ये) अहम् शशी अस्मि ।

Verse 10-22

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ गीता १०-२२ ॥

वेदानां मध्ये साम-वेदः अस्मि । देवानां रुद्र-आदित्यादीनां वासवः इन्द्रः अस्मि । इन्द्रियाणाम् एकादशानां चक्षुरादीनां मनः च अस्मि सङ्कल्पविकल्पात्मकं मनः च अस्मि । भूतानाम् अस्मि चेतना कार्यकरणसङ्घाते नित्य-अभिव्यक्ता बुद्धिवृत्तिः चेतना ॥ १०-२२ ॥

वेदानां मध्ये, आचार्य himself adds मध्ये indicating निर्धारणे षष्ठी, among the वेदs I am साम-वेदः, देवानाम् मध्ये रुद्र-आदित्यादीनाम्, रुद्र means एकादश रुद्राः. So here it is not निर्मातृ रुद्र - ब्रह्म विष्णु शिव - that शिव is not talked about, but रुद्र as एकादश रुद्राः who came from the eyes of ब्रह्माजि, and आदित्यानाम् means द्वादश आदित्यानाम् – among the twelve आदित्यs etc., वासवः अहम् अस्मि, वासवः is in the मूलम्, is equal to इन्द्रः, इन्द्रः, the देवराज, the Lord of देवs. इन्द्रियाणाम् एकादशानां चक्षुरादीनाम् – among the eleven इन्द्रियs like the eyes, that means पञ्च ज्ञानेन्द्रियाणि पञ्च कर्मेन्द्रियाणि and one अन्तःकरणम् – मनो-बुद्धि-चित्त-अहङ्कार put together is treated as one अन्तःकरण – therefore five plus five plus one eleven इन्द्रियs, therefore एकादशानाम्. In ब्रह्मसूत्र there is a discussion how many इन्द्रियम्s are there, and the conclusion has been made अन्तःकरणम् should not be counted as four but should be counted as one. There are counted as four functionally but as an organ it is one. And then the question is प्राणs should be counted or not, then it is concluded that प्राणs should not be counted as करणम्. And therefore exclude पञ्च प्राणs, and take मनो-बुद्धि चित्त अहङ्कार as one then totally five ज्ञानेन्द्रियम्s, five कर्मेन्द्रियम्s plus one अन्तःकरणम् is eleven. So among them मनः अहम् अस्मि – I am the mind. What is the mind? सङ्कल्पविकल्पात्मकं मनः – the mind which does

सङ्कल्प and विकल्प which means exploration. So whether should it be done in this manner – सङ्कल्प or should it be done in another manner – विकल्प. अहम् अस्मि. Then भूतानाम्, here the word भूतानाम् means प्राणिनाम् – in all the living beings अहम् चेतना अस्मि – I am the life principle, I am the sentiency and I am चिदाभासः. Which चिदाभास is not there in अचेतन प्रपञ्च. Therefore शङ्कराचार्य says कार्यकरणसङ्घाते – in the body-mind-complex. This is the meaning of चेतना, चेतना is equal to कार्यकरणसङ्घाते, कार्यम् means स्थूल शरीरम्, करणम् means सूक्ष्म शरीरम्, in the स्थूल-सूक्ष्म-शरीरम्, नित्य-अभिव्यक्ता – something is manifest all the time. So नित्य-अभिव्यक्ता means manifest at all the time. All the time means even in सुषुप्ति काले body and mind are sentient. Of course mind in its resolved form, चिदाभास continues to be there in the resolved mind in a resolved form. Therefore नित्य-अभिव्यक्ता always expressing बुद्धिवृत्तिः, here the word बुद्धिवृत्तिः should be understood as वृत्ति ज्ञानम्. वृत्ति ज्ञानम् should be understood as चिदाभासः, because in the वृत्ति thought always चिदाभास is there as वृत्ति ज्ञानम्. And even during सुषुप्ति अवस्था; just an aside point; वृत्तिस are divided into two types – अहम् वृत्ति and इदम् वृत्ति. इदम् वृत्ति means objective knowledge and अहम् वृत्ति means subjective knowledge. During सुषुप्ति इदम् वृत्तिस are all resolved but अहम् वृत्तिस continue to be there in a subtle form during sleep. राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात् ॥ श्रीदक्षिणामूर्ति स्तोत्रम् ६ ॥ अहम् वृत्ति, the I thought continues in a subtle form even during सुषुप्ति. How do you know? Because after waking up I say ‘I slept well’ that means Self-awareness was there because I am experiencing that in सुषुप्ति, that is why

I am able to recollect that in जाग्रत् If 'I' वृत्तिs were not there in सुषुप्ति, we cannot recollect 'I slept well'. Therefore अहम् वृत्ति is supposed to be continuously there. And therefore अहम् वृत्तिस्थ विदाभास रूपेण अहङ्कार रूपेण it is always there, and that विदाभास is भगवान् says Myself because I am चैतन्यम्, I alone lend विदाभास to every अन्तःकरणम्. Therefore I am **चेतना**. Here for संस्कृत students **भूतानाम्** षष्ठी should not be निर्धारणे षष्ठी, here it should be सम्बन्धे षष्ठी. So we should translate it as I am the विदाभास of the beings. You should not say 'I am विदाभास among the beings'. So **भूतानाम् अस्मि चेतना** is exceptional सम्बन्ध षष्ठी. All this is said by मधुसूदन सरस्वती. The अन्वय is, वेदानाम् (मध्ये अहं) सामवेदः अस्मि । देवानाम् (मध्ये अहं) वासवः अस्मि । इन्द्रियाणाम् (मध्ये अहं) मनः च अस्मि । भूतानाम् चेतना च (अहम्) अस्मि ।

Verse 10-23

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ गीता १०-२३ ॥

रुद्राणाम् एकादशानां शङ्करः च अस्मि । वित्तेशः कुबेरः यक्ष-
रक्षसां यक्षाणां रक्षसां च । वसूनाम् अष्टानां पावकः च अस्मि
अग्निः । मेरुः शिखरिणां शिखरवताम् अहम् ॥ १०-२३ ॥

रुद्राणाम् is in the मूलम्, **एकादशानाम्** – among the eleven रुद्रs, **एकादशानाम्** is not the meaning but it is adjective to **रुद्राणाम्**. So during एकादश रुद्र in the eleven कुम्भs these eleven रुद्रs are invoked, among them **शङ्करः च अहम् अस्मि** – I am that particular रुद्र named **शङ्करः**. Then **वित्तेशः** is equal to **कुबेरः** – I am कुबेर, the Lord of wealth, वित्तम् means wealth ईशः means Lord, I am the Lord of wealth, among **यक्ष-**

रक्षसाम् is equal to **यक्षाणां रक्षसां च** – among the group of देवs known as यक्ष and रक्ष. यक्ष and रक्ष are the proper names of a group of देवताs. Among them I am **कुबेरः** the leader of them. That कुबेर alone they worship during दीपाराधना, राजाधिराजाय प्रसह्यसाहिने नमो वयं वैश्रवणाय कुर्महे । स मे कामान्कामकामाय मह्यम् कामेश्वरो वैश्रवणो ददातु। कुबेराय वैश्रवणाय महाराजाय नमः ॥ Whether they chant न तत्र सूर्यो भाति or not but राजाधिराजाय is important because we should be in the good books of कुबेर. Then **वसूनाम्** – among the अष्ट वसुs, **अष्टानाम्** is not the meaning, it is an adjective, among the eight वसुs, again वसुs are a group of eight देवताs presiding over the eight directions the four main and the four secondary. I am **पावकः च अस्मि**, **पावकः** is equal to **अग्निः**, we have to connect it properly, **पावकः** is somewhere and **अग्निः** is somewhere, both should be connected **पावकः** is equal to **अग्निः** – the fire principle. Then **मेरुः शिखरिणाम्**, **शिखरिणाम्** is in the मूलम्, is equal to **शिखरवताम्** – among the mountains with tall peaks, peaked mountains, अहम् **मेरुः** – I am the मेरु mountain. मेरु is supposed to be a mythological mountain described in the पुराणs, because कृष्ण will enumerate हिमालयs separately later. स्थावराणां हिमालयः ॥ गीता १०-२७ ॥ will come later, therefor here the word **मेरुः** refers to some other mythological mountain. What exactly is this मेरु even now it is debated. So we need not go into that discussion; we will translate मेरु as मेरु. The अन्वय is, रुद्राणाम् (मध्ये अहम्) शङ्करः (च अस्मि) । यक्ष-रक्षसाम् (मध्ये अहम्) वितेशः (अस्मि) । वसूनाम् (मध्ये अहम्) पावकः (अस्मि) । शिखरिणाम् (मध्ये) अहम् मेरुः अस्मि । Continuing;

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ गीता १०-२४ ॥

पुरो-धसां राजपुरोहितानां मुख्यं प्रधानं मां विद्धि जानीहि हे पार्थ बृहस्पतिम् । सः हि इन्द्रस्य इति मुख्यः स्यात् पुरोधाः । सेनानीनां सेनापतीनाम् अहं स्कन्दः देवसेनापतिः । सरसां यानि देवखातानि सरांसि तेषां सरसां सागरः अस्मि भवामि ॥ १०-२४ ॥

पुरोधसाम् is in the मूलम्, is equal to राजपुरोहितानाम्, पुरोहितः means the Propitiating priest who guides others for performing rituals. So among the priests, priest of the राजा, राजपुरोहितानां मध्ये मुख्यम्, मुख्यम् means प्रधानम्, मां विद्धि – may you note I am the most famous priest. And who is he? बृहस्पतिम्, who is the celestial priest, here celestial priest is the real बृहस्पति, इति विद्धि, विद्धि is in the मूलम्, is equal to जानीहि – may you note अर्जुन. And why बृहस्पति is great? सः हि इन्द्रस्य इति मुख्यः स्यात् पुरोधाः – because बृहस्पति happens to be the priest of इन्द्र who is देवानाम् अपि राजा. Of course in the case of इन्द्र we have to say he is the guide or counsellor because if you probe into this topic you will have some problem. देवस do not have Vedic ritual, it is said in the ब्रह्मसूत्र. When the देवस do not have Vedic rituals how can बृहस्पति be the priest? Therefore the priest must be translated as the गुरु who guides इन्द्र. And पुरोधसाम् in the मूलम् is षष्ठी बहुवचनम्, a nominative singular is पुरोधाः. Then सेनानीनाम् is in the मूलम्, is equal to सेनापतीनाम् – among the commanders of the army, अहं स्कन्दः – I am lord सुब्रमण्य who

is the commander of देवसेनापतिः, the army of देवs, देवसेन in the पुराणम् we symbolize as देवसेना Mrs. सुब्रमण्य as a woman or girl but here देवसेन should be understood as the army of देवs. Then सरसाम् – among the सरस्, सरस् means water bodies, among the water bodies, especially देवखातानि सरांसि – which are dug by the देवs; for all this *Puranic* stories are there in the मूलम् class I have discussed, therefore I don't want to go to the *Puranic* stories. So among the water bodies especially dug by the देवs अहम् सागरः अस्मि – I am सागर, the ocean.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 10-24 Continuing;

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ गीता १०-२४ ॥

Lord कृष्ण is enumerating all the विभूतिस in these श्लोकs and since अर्जुन asked for दिव्याः आत्म-विभूतयः विभूतिस connected with His heavenly manifestations. Many of the विभूतिस mentioned are पुराण based, therefore with regard to every विभूति a mythological story will be there. Some of the stories I have narrated in the मूलम् class, and many of the stories you know and I want to go fast without entering into the story part.

बृहस्पति was mentioned in the twenty-fourth श्लोक, lord सुब्रमण्य as देवसेनापतिः and सागरः as the reservoir of water which has been dug by सगरपुत्राः. It is a very big story in the पुराण as a part of भगीरथ प्रयत्न. Upto this we saw in the last class. The अन्वय is, हे पार्थ! पुरोधसाम् च (मध्ये) माम् मुख्यम् बृहस्पतिम् विद्धि । सेनानीनाम् (मध्ये अहम्) स्कन्दः । सरसाम् (मध्ये) अहम् सागरः अस्मि । Continuing;

Verse 10-25

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ गीता १०-२५ ॥

महर्षीणां भृगुः अहम् । गिरां वाचां पदलक्षणानाम् एकम् अक्षरम् ओङ्कारः अस्मि । यज्ञानां जप-यज्ञः अस्मि, स्थावराणां स्थितिमतां हिमालयः ॥ १०-२५ ॥

महर्षीणाम् – among the great ऋषिs, even among the सप्त ऋषिs
 अहम् भृगुः अस्मि – I am भृगु महर्षि, गिराम् मध्ये, गिराम् is in the
 मूलम्, is equal to वाचाम्, वाचाम् is equal to पदलक्षणानाम् –
 speech in the form of words, so among the words, एकम् अक्षरम्
 ओङ्कारः अहम् अस्मि. एकम् अक्षरम् means here एकाक्षर पदम्,
 because you cannot say among the words I am a letter, therefore
 among the words I am the word with one letter, monosyllabic
 word I am, so एकम् अक्षरम्. What is the well-known एकाक्षरम्
 पदम्? शङ्कराचार्य translates ओङ्कारः अस्मि, ॐकार महिमा
 you know, we have seen in all other works, therefore I am not
 entering that topic. शङ्कराचार्य also doesn't explain that. I am
 ओङ्कारः. And यज्ञानाम् मध्ये – among all the types of यज्ञs,
 यज्ञ means ईश्वर आराधनम् or worship of the Lord, I am जप-
 यज्ञः – I am the यज्ञ in the form of जपः, जपः means repetition
 of a मन्त्र. पारायणम् means recitation, जपः means repetition. If
 repetition is not there it cannot be called a जपः. So I am जप-
 यज्ञः among the यज्ञs, and स्थावराणाम् is equal to स्थितिमताम्
 – among the non-moving entities of the creation which
 generally refers to the mountains; mountains are called अचलः.
 Why mountain is called अचलः? You can understand न चलति
 इति अचलः. Therefore स्थितिमताम् अचलानाम् पर्वतानाम् मध्ये
 I am हिमालयः, हिमालयः is the mountain हिमालयs, हिमस्य
 आलयः हिमालयः – the abode of snow. The अन्वय is, महर्षीणाम्
 (मध्ये अहम्) भृगुः (अस्मि) । गिराम् (मध्ये) अहम् एकम् अक्षरम्
 अस्मि । यज्ञानाम् (मध्ये अहम्) जपयज्ञः अस्मि । स्थावराणाम्
 हिमालयः (अस्मि) । Continuing;

Verse 10-26

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ गीता १०-२६ ॥

अश्वत्थः सर्व-वृक्षाणाम्, देवर्षीणां च नारदः । देवाः एव सन्तः ऋषित्वं प्राप्ताः मन्त्रदर्शित्वात् ते देवर्षयः, तेषां नारदः अस्मि । गन्धर्वाणां चित्र-रथः नाम गन्धर्वः अस्मि । सिद्धानां जन्मना एव धर्म-ज्ञान-वैराग्य-ऐश्वर्य-अतिशयं प्राप्तानां कपिलः मुनिः ॥ १०-२६ ॥

अश्वत्थः सर्व-वृक्षाणाम् – among all the trees I am the sacred अश्वत्थ tree, the peepal tree, देवर्षीणाम् मध्ये – among the celestial ऋषिः नारदः अस्मि. After नारदः put a full stop. Then शङ्कराचार्य defines who is a देवर्षिः. Generally the word ऋषिः is used for those people who have extraordinary intuitive power to see the मन्त्रः which are already there in the creation. At the time of सृष्टिः भगवान् Himself has sent the वेद मन्त्रः in the creation, the मन्त्रः are already there in the आकाशः. Only certain people because of extraordinary पुण्यम् and ध्यानम् have the capacity to see the मन्त्रः through intuition. Those people with intuitive power are called ऋषिः and ऋषिः are treated as a separate species different from मनुष्याः. In the scriptures ऋषिः are not considered मनुष्य जातिः, they are considered to be ऋषि जातिः; their rules themselves are different. And whoever has got this intuitive power is called ऋषिः and शङ्कराचार्य says ऋषिः are available in भूलोक also, ऋषिः are available in देवलोक also, those ऋषिः who belong to देवलोक are called देवर्षयः. So देवाः एव सन्तः – those celestials who belong to देवलोक, ये ऋषित्वं प्राप्ताः – those देवः who have got ऋषिः status; all the देवः are not ऋषिः, but some of the देवः have got ऋषिः status, they got the

status because of मन्त्रदर्शित्वात् – they could see through intuition the मन्त्रs, and ते – those extraordinary देवs, देवर्षयः भवन्ति – they are called देवर्षयः. After देवर्षयः put a full stop. And तेषां मध्ये – among several देवर्षिs I am नारदः, who is well known. Then गन्धर्वाणाम् – among the गन्धर्वs who are semi-celestials but not of a higher category, therefore they are called गन्धर्वाः. In तैत्तिरीयोपनिषत् मनुष्यलोक, मनुष्यगन्धर्वलोक, देवगन्धर्वलोक etc., we have seen, among them अहम् चित्र-रथः नाम गन्धर्वः अस्मि – I am गन्धर्व by name चित्र-रथः. चित्र-रथ is the proper name of the गन्धर्व who happens to be गन्धर्वाणाम् राजा, he is the king of the गन्धर्वs. And चित्र-रथः is a proper name and from the name you can see his specialty also, विचित्रः रथः – the one who has got a special chariot or vehicle which is different from all other cars. And सिद्धानाम्, सिद्धानाम् means among the accomplished ones. And who are the सिद्धs? शङ्कराचार्य gives the definition worth noting, a person deserves सिद्ध title if he has got extraordinary powers by worth itself. Therefore जन्मना एव – right from the birth, धर्म-ज्ञान-वैराग्य-ऐश्वर्य, धर्म – extraordinary पुण्यम् he has got, ज्ञानम् – extraordinary ज्ञानम् he has got, वैराग्यम् – extraordinary detachment and ऐश्वर्य, that alone is important, ऐश्वर्य means सिद्धिs or miraculous power like materializing things etc. अणिमा, महिमा, लघिमा, गरिमा all the सिद्धs are called ऐश्वर्यम् and अतिशयम् means in extraordinary measure. And how do they get? By birth itself. what is our traditional logic? Remember it is not that भगवान् is partial to them, if they have got these powers by birth itself then our explanation is they have done extraordinary तपस्, उपासन etc., in the पूर्वजन्म,

therefore they have got it. And among such सिद्धपुरुषs कपिलः मुनिः अहम् अस्मि – I am कपिल मुनिः. The अन्वय is, सर्व-वृक्षाणाम् (मध्ये अहम्) अश्वत्थः (अस्मि) । देवर्षीणाम् च (मध्ये अहम्) नारदः (अस्मि) । गन्धर्वाणाम् (मध्ये अहम्) चित्ररथः (अस्मि) । सिद्धानाम् (मध्ये) अहम् कपिलः मुनिः (अस्मि) । Continuing;

Verse 10-27

उत्त्वैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ गीता १०-२७ ॥

उत्त्वैः-श्रवसम् अश्वानाम् उत्त्वैःश्रवा नाम अश्वः तं मां विद्धि जानीहि अमृत-उद्भवम् अमृत-निमित्त-मथन-उद्भवम् । ऐरावतम् इरावत्याः अपत्यं गजेन्द्राणां हस्ति-ईश्वराणाम्, तम् ‘मां विद्धि’ इति अनुवर्तते । नराणां मनुष्याणां च नराधिपं राजानं मां विद्धि जानीहि ॥ १०-२७ ॥

उत्त्वैः-श्रवसम् अश्वानाम् विद्धि, after विद्धि put a full stop. So among the horses I am the celestial horse by name उत्त्वैः-श्रवस् and शङ्कराचार्य says उत्त्वैःश्रवाः नाम अश्वः, उत्त्वैः-श्रवस् is the name of a horse. So उत्त्वैःश्रवाः नाम अश्वः अस्ति. You have to supply अस्ति and put a full stop. तं मां विद्धि जानीहि – may you know that उत्त्वैः-श्रवस् to be Myself among the horses, विद्धि is in the मूलम्, is equal to जानीहि. And what type of उत्त्वैः-श्रवस्? Literally the word उत्त्वैः-श्रवस् means one of the very high glories, उत्त्वैः means high, श्रवस् means the glory. The glorious one. Why is a horse so glorious? And for that कृष्ण himself gives justification, अमृत-उद्भवम् – because it is born out of अमृतम्, literally अमृत-उद्भवम् means born out of अमृतम्. But you know that it is not born out of अमृतम्. Therefore he gives

an explanation अमृत-निमित्त-मथन-उद्भवम्, so अमृत-उद्भवम् means that which is born during the churning of the milky ocean for the sake of अमृतम्. And shortcut is अमृत-उद्भवम्. So अमृत-उद्भवम् means अमृत-निमित्त-मथन-उद्भवम् – born during the churning of the milky ocean for the sake of अमृतम्. Then ऐरावतम् माम् विद्धि. Here also we have to rearrange the words. गजेन्द्राणां हस्ति-ईश्वराणाम् मध्ये माम् ऐरावतम् विद्धि, गजेन्द्राणाम् is in the मूलम्, is equal to हस्ति-ईश्वराणाम् – the huge elephants, among the huge elephants may you know Myself to be ऐरावतम्. Then thereafter in parentheses or in brackets we have to add इरावत्याः अपत्यम्, ऐरावतम् is the son of his mother इरावति. इरावति is the name of the mother of ऐरावतम्, कश्यप पजापति's daughter, and इरावत्याः is षष्ठी विभक्ति, अपत्यम् means child or son, इरावत्याः अपत्यम् ऐरावतः and तम् ऐरावतम् 'मां विद्धि' – and ऐरावतम् is the name of the celestial elephant which is the vehicle of इन्द्र, supposed to be a white elephant. दयानन्द स्वामिजि says it is not earthly white elephant but it is a celestial white elephant. शङ्कराचार्य makes a note तम् 'मां विद्धि' इति अनुवर्तते – that is 'मां विद्धि' should be added in the second line also. Then how will the sentence read? गजेन्द्राणाम् मध्ये माम् ऐरावतम् विद्धि. So शङ्कराचार्य says you should add 'मां विद्धि'. There is a subcommentator who says you can add one more. अमृत-उद्भवम् also you can add, because the ऐरावतम् is also born during अमृत मथनम्. Therefore he says गजेन्द्राणां मध्ये माम् अमृत-उद्भवम् ऐरावतम् विद्धि. Then नराणाम् is in the मूलम्, is equal to मनुष्याणाम् – among the human beings नराधिपम् मां विद्धि, नराधिपम् is in the मूलम्, is equal to राजानम्, विद्धि is equal to जानीहि. The अन्वयः is,

अश्वानाम् (मध्ये माम्) अमृतोद्भवम् उत्त्वैःश्रवसम् (विद्धि) ।
 गजेन्द्राणाम् (मध्ये माम्) ऐरावतम् (विद्धि) । नराणाम् च (मध्ये)
 माम् नराधिपम् विद्धि । Continuing;

Verse 10-28

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ गीता १०-२८ ॥

आयुधानाम् अहं वज्रं दधीचि-अस्थि-सम्भवम् । धेनूनां दोग्धीणाम्
 अस्मि काम-धुक् वसिष्ठस्य सर्वकामानां दोग्धी । सामान्या वा
 कामधुक् । प्रजनः प्रजनयिता अस्मि कन्दर्पः कामः सर्पाणां
 सर्पभेदानाम् अस्मि वासुकिः सर्पराजः ॥ १०-२८ ॥

आयुधानाम् अहं वज्रम् अस्मि – among the weapons I am the
 वज्रायुध wielded by इन्द्र which is a special weapon created out
 of the backbone of a ऋषि who sacrificed his life for the sake of
 giving his bone and that शङ्कराचार्य is referring and the name
 of that ऋषि is दधीचि, and दधीचि-अस्थि, अस्थि means bone, out
 of the bone of दधीचि ऋषि this special weapon was created so
 that all his तपस् शक्ति will be there in the weapon. Therefore
 दधीचि-अस्थि-सम्भवम् is adjective to वज्रम्. Then धेनूनाम्
 मध्ये, the word धेनु शङ्कराचार्य takes two meanings. One is an
 extraordinary cow which can produce anything that is desired
 by the owner. Literally the word धेनुः means that which can
 milk. A milch cow is called धेनुः. And कामधेनुः or धेनुः in this
 context शङ्कराचार्य takes it as one which milks not only
 ordinary milk but anything that a person desires. And in the first
 meaning धेनुः means this extraordinary cow, and there are many
 such extraordinary cows. And among them धेनूनाम् is equal to

दोग्धीणाम् – those extraordinary cows which can milk anything that the owner desires अहं कामधुक् अस्मि – I am कामधेनुः. And what is कामधेनु? वसिष्ठस्य सर्वकामानां दोग्धी – that special cow which milks or gives all the desires of its owner वसिष्ठः. दोग्धी means yielder or producer. And after दोग्धी we have to put a full stop. And then he takes a second meaning. In the second meaning कामधेनु is only one extraordinary cow and I am the कामधेनु, the extraordinary cow among all the cows. Therefore सामान्या वा – among all ordinary cows I am the extraordinary cow called कामधेनु. What is the difference between the previous interpretation and this one? In the previous interpretation among extraordinary cows I am the extra extraordinary कामधेनु. In the second interpretation among all the cows I am the extraordinary cow called कामधेनु. That is the only subtle difference. Therefore सामान्या वा, that वा indicates this is the second interpretation. कामधुक् अस्मि. And among the various faculties of all the living beings, I am the इच्छा शक्ति – the power of desire. So अहम् कन्दर्पः अस्मि, कन्दर्पः means कामः, कामः means इच्छा शक्ति. All the beings have got इच्छा शक्ति, ज्ञान शक्ति and क्रिया शक्ति. Among all these शक्तis I am the basic इच्छा शक्ति because ज्ञान शक्ति and क्रिया शक्ति will be useless without इच्छा शक्ति. If I don't have the desire to study गीता even though you have got learning power, learning power becomes useless if you don't have desire to learn. Similarly, doing power also will become useless if you don't have a desire to do. Therefore learning power (ज्ञान शक्ति) and doing power (क्रिया शक्ति) both are made meaningful because of इच्छा. Therefore among all these three शक्तis I am

the इच्छा शक्ति. And even among the इच्छा शक्ति - there are many desires - among them also I am the instinctive procreative desire. Desire to propagate the species that one belongs to, which is the most fundamental instinctive desire. Therefore कृष्ण says शक्तिनाम् मध्ये इच्छा शक्ति अहम् अस्मि and among the इच्छा शक्ति also अहम् प्रजनः इच्छा शक्ति. प्रजनः is in the मूलम् is equal to प्रजनयिता – procreative desire. It is common to all species because of that alone all the species are surviving. That is why भगवान् can relax because the reproduction will naturally happen. भगवान् need not do anything, create that इच्छा it will be there. Therefore अहम् प्रजनः कामः अस्मि. Then सर्पाणाम् मध्ये – among the सर्पस which is a species of snakes, सर्पभेदः means snakes themselves are of several species and the word सर्प refers to a particular species of snake. And among them, वासुकिः अहम् अस्मि – I am वासुकिः. Some commentators define the सर्प species as the poisonous species of snake because some snakes are non-poisonous and some of them are poisonous and the word सर्प refers to the poisonous species of snake. Among them I am वासुकिः – सर्पराजः the most powerful poisonous snake. The अन्वय is, आयुधानाम् (मध्ये) अहं वज्रम् (अस्मि) । धेनूनाम् (मध्ये अहं) कामधुक् अस्मि । (शक्तिनाम् मध्ये अहं) प्रजनः कन्दर्पः अस्मि । सर्पाणाम् (मध्ये अहं) वासुकिः अस्मि ।

In the seventh chapter कृष्ण made a note कामः or desire has got a positive version as well as a negative version, धार्मिक desire as well as अधार्मिक desire. अधार्मिक desire is a curse, it is born out of अज्ञानम् whereas धार्मिक desire is a blessing because of that alone we are able to desire for मोक्ष also;

ultimately मोक्ष is possible because of desire only. It is desire to gain मोक्ष. Therefore never say desire is an evil. One new year day I gave an one hour talk “Is desire an evil” and we have to note desire by itself is not an evil and not only it is not an evil it is the greatest blessing because of desire alone our क्रिया शक्ति and ज्ञान शक्ति we are able to employ. That is why in the seventh chapter कृष्ण defines the desire धर्म-अविरुद्धः भूतेषु कामः अस्मि भरतर्षभ ॥ गीता ७-११ ॥ Here He says कामः and there He specifies what काम I am, I am not the destructive desire, but I am the constructive desire. You should connect the desire enumerated in the seventh chapter श्लोक and this श्लोक. Continuing;

Verse 10-29

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।

पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ गीता १०-२९ ॥

अनन्तः च अस्मि नागानां नागविशेषाणां नागराजः च अस्मि ।
वरुणः यादसाम् अहम् अप् देवतानां राजा अहम् । पितृणाम् अर्यमा
नाम पितृराजः च अस्मि । यमः संयमतां संयमनं कुर्वताम् अहम् ॥
१०-२९ ॥

अनन्तः च अस्मि नागानाम् – among the नागs, नागs are also snakes only, but by saying नागविशेषाणाम् he says another species of snake. In the previous श्लोक the word सर्प referred to one species, we said it is poisonous species and here नाग refers to the snake of non-poisonous species according to a subcommentator. नागविशेषाणां मध्ये अहम् अनन्तः अस्मि. And who is अनन्तः? नागराजः – the snake king among them, अहम्

अनन्तः, सर्प वासुकिः is associated with Lord शिवः, and अनन्तः is associated with Lord विष्णुः, अनन्तशयनः. That is why people are afraid of शिव because he carries poisonous snake and people are not afraid of विष्णु because He has non-poisonous snake. So नागराजः अस्मि. वरुणः यादसाम् अहम्, यादस् means water bodies. Among all the water bodies like the tanks, lakes etc., अप् देवतानाम् अहम् वरुणः अस्मि. Who is वरुणः? The राजा of all the अप् देवताs, अप् देवतानां राजा अस्मि, because वरुणः presides over the समुद्र or ocean. So you can interpret in two ways. Among the water bodies I am the ocean. That is one meaning. But शङ्कराचार्य doesn't take that meaning. He says among the देवताs presiding over the water bodies I am वरुण देवता. It is देवता topic. Then पितृणाम् – among the पितृs, the manes or ancestors, who are there in पितृ लोकs, अहम् अर्यमा नाम पितृराजः अस्मि – I am the Lord of the manes or ancestors who is called अर्यमा. मः संयमतां अहम्, संयमताम् means among the disciplinarians, संयम् means to discipline, to control, to direct etc., the human resource head. So who is the powerful disciplinarian? We ourselves try to discipline our workers, you know what happens? The most powerful disciplinarian is यमधर्म राजा. Therefore He says, संयमताम् is in the मूलम्, it is equal to संयमनं कुर्वताम् – the controllers. I am यमः, यमधर्म राजा. नागानाम् च (मध्ये अहम्) अनन्तः (अस्मि) । यादसाम् (मध्ये) अहम् वरुणः अस्मि । पितृणाम् च (मध्ये अहम्) अर्यमा (अस्मि) । संयमताम् (मध्ये) यमः अस्मि ।

And incidentally just an aside note. The word संयमताम् you can pronounce in two different ways. One is as it is written here, सं यमताम्. And according to grammar there is another way of

writing instead of putting a dot, you write double य. And after writing स्य, above that letter you put a moon digit and dot ँ; स्यँ. That is instead of saying म्, you pronounce it as double स्य; instead of closing the mouth you pronounce it as double स्य. But because of that ँ you have to pronounce in a nasalized manner, सस्यँमताम्. So संयमताम् and सस्यँमताम् both pronunciations are equally right, but in tradition the nasalized version is more conventional because it is easier otherwise you have to close and open your mouth which is difficult. संयमताम् is difficult, so सस्यँमताम्. Phonetically convenient is the nasalized version. Similarly, संलभते is there suppose, instead of double य that संलभते is there or यं लब्ध्वा चापरं लाभम् there also the same rule applies. You can pronounce it as यं लब्ध्वा or there is another version double ल you put and above that a moon digit and dot ँ. Therefore two pronunciations यं लब्ध्वा or double ल with nasalized, यल्लँब्ध्वा चापरं लाभम्. Of these two versions nasalized version is used in tradition. When this comes in the वेद invariably the traditional chanting is the nasalized version only. Therefore यम सस्यँमताम् अहम्. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ. ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुणदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 10-24 Continuing;

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ गीता १०-२४ ॥

Lord कृष्ण is enumerating all the विभूतिस in these श्लोकs and since अर्जुन asked for दिव्याः आत्म-विभूतयः विभूतिस connected with His heavenly manifestations. Many of the

विभूतिस mentioned are पुराण based, therefore with regard to every विभूति a mythological story will be there. Some of the stories I have narrated in the मूलम् class, and many of the stories you know and I want to go fast without entering into the story part. बृहस्पति was mentioned in the twenty-fourth श्लोक, lord सुब्रमण्य as देवसेनापतिः and सागरः as the reservoir of water which has been dug by सगरपुत्राः. It is a very big story in the पुराण as a part of भगीरथ प्रयत्न. Upto this we saw in the last class. The अन्वय is, हे पार्थ! पुरोधसाम् च (मध्ये) माम् मुख्यम् बृहस्पतिम् विद्धि । सेनानीनाम् (मध्ये अहम्) स्कन्दः । सरसाम् (मध्ये) अहम् सागरः अस्मि । Continuing;

Verse 10-25

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ गीता १०-२५ ॥

महर्षीणां भृगुः अहम् । गिरां वाचां पदलक्षणानाम् एकम् अक्षरम् ओङ्कारः अस्मि । यज्ञानां जप-यज्ञः अस्मि, स्थावराणां स्थितिमतां हिमालयः ॥ १०-२५ ॥

महर्षीणाम् – among the great ऋषिs, even among the सप्त ऋषिs अहम् भृगुः अस्मि – I am भृगु महर्षि, गिराम् मध्ये, गिराम् is in the मूलम्, is equal to वाचाम्, वाचाम् is equal to पदलक्षणानाम् – speech in the form of words, so among the words, एकम् अक्षरम् ओङ्कारः अहम् अस्मि. एकम् अक्षरम्

means here एकाक्षर पदम्, because you cannot say among the words I am a letter, therefore among the words I am the word with one letter, monosyllabic word I am, so एकम् अक्षरम्. What is the well-known एकाक्षरम् पदम्? शङ्कराचार्य translates ओङ्कारः अस्मि, ॐकार महिमा you know, we have seen in all other works, therefore I am not entering that topic. शङ्कराचार्य also doesn't explain that. I am ओङ्कारः. And यज्ञानाम् मध्ये – among all the types of यज्ञs, यज्ञ means ईश्वर आराधनम् or worship of the Lord, I am जप-यज्ञः – I am the यज्ञ in the form of जपः, जपः means repetition of a मन्त्र. पारायणम् means recitation, जपः means repetition. If repetition is not there it cannot be called a जपः. So I am जप-यज्ञः among the यज्ञs, and स्थावराणाम् is equal to स्थितिमताम् – among the non-moving entities of the creation which generally refers to the mountains; mountains are called अचलः. Why mountain is called अचलः? You can understand न चलति इति अचलः. Therefore स्थितिमताम् अचलानाम् पर्वतानाम् मध्ये I am हिमालयः, हिमालयः is the mountain हिमालयs, हिमस्य आलयः हिमालयः – the abode of snow. The अन्वय is, महर्षीणाम् (मध्ये अहम्) भृगुः (अस्मि) । गिराम् (मध्ये) अहम् एकम् अक्षरम् अस्मि । यज्ञानाम् (मध्ये अहम्) जपयज्ञः अस्मि । स्थावराणाम् हिमालयः (अस्मि) । Continuing;

Verse 10-26

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ गीता १०-२६ ॥

अश्वत्थः सर्व-वृक्षाणाम्, देवर्षीणां च नारदः । देवाः एव सन्तः ऋषित्वं प्राप्ताः मन्त्रदर्शित्वात् ते देवर्षयः, तेषां नारदः अस्मि ।

गन्धर्वाणां चित्र-रथः नाम गन्धर्वः अस्मि । सिद्धानां जन्मना एव धर्म-ज्ञान-वैराग्य-ऐश्वर्य-अतिशयं प्राप्तानां कपिलः मुनिः ॥ १०-२६ ॥

अश्वत्थः सर्व-वृक्षाणाम् – among all the trees I am the sacred अश्वत्थ tree, the peepal tree, **देवर्षीणाम् मध्ये** – among the celestial ऋषिः **नारदः** अस्मि. After **नारदः** put a full stop. Then शङ्कराचार्य defines who is a देवर्षिः. Generally the word ऋषिः is used for those people who have extraordinary intuitive power to see the मन्त्रः which are already there in the creation. At the time of सृष्टिः भगवान् Himself has sent the वेद मन्त्रः in the creation, the मन्त्रः are already there in the आकाशः. Only certain people because of extraordinary पुण्यम् and ध्यानम् have the capacity to see the मन्त्रः through intuition. Those people with intuitive power are called ऋषिः and ऋषिः are treated as a separate species different from मनुष्याः. In the scriptures ऋषिः are not considered मनुष्य जातिः, they are considered to be ऋषि जातिः; their rules themselves are different. And whoever has got this intuitive power is called ऋषिः and शङ्कराचार्य says ऋषिः are available in भूलोक also, ऋषिः are available in देवलोक also, those ऋषिः who belong to देवलोक are called देवर्षयः. So देवाः एव सन्तः – those celestials who belong to देवलोक, ये ऋषित्वं प्राप्ताः – those देवः who have got ऋषि status; all the देवः are not ऋषिः, but some of the देवः have got ऋषि status, they got the status because of मन्त्रदर्शित्वात् – they could see through intuition the मन्त्रः, and ते – those extraordinary देवः, देवर्षयः भवन्ति – they are called देवर्षयः. After देवर्षयः put a full stop. And तेषां मध्ये – among several देवर्षिः I am नारदः, who is well known. Then गन्धर्वाणाम् – among the गन्धर्वः who are semi-

celestials but not of a higher category, therefore they are called गन्धर्वाः. In तैत्तिरीयोपनिषत् मनुष्यलोक, मनुष्यगन्धर्वलोक, देवगन्धर्वलोक etc., we have seen, among them अहम् चित्र-रथः नाम गन्धर्वः अस्मि – I am गन्धर्व by name चित्र-रथः. चित्र-रथ is the proper name of the गन्धर्व who happens to be गन्धर्वाणाम् राजा, he is the king of the गन्धर्वाः. And चित्र-रथः is a proper name and from the name you can see his specialty also, विचित्रः रथः – the one who has got a special chariot or vehicle which is different from all other cars. And सिद्धानाम्, सिद्धानाम् means among the accomplished ones. And who are the सिद्धः? शङ्कराचार्य gives the definition worth noting, a person deserves सिद्ध title if he has got extraordinary powers by worth itself. Therefore जन्मना एव – right from the birth, धर्म-ज्ञान-वैराग्य-ऐश्वर्य, धर्म – extraordinary पुण्यम् he has got, ज्ञानम् – extraordinary ज्ञानम् he has got, वैराग्यम् – extraordinary detachment and ऐश्वर्य, that alone is important, ऐश्वर्य means सिद्धिः or miraculous power like materializing things etc. अणिमा, महिमा, लघिमा, गरिमा all the सिद्धः are called ऐश्वर्यम् and अतिशयम् means in extraordinary measure. And how do they get? By birth itself. what is our traditional logic? Remember it is not that भगवान् is partial to them, if they have got these powers by birth itself then our explanation is they have done extraordinary तपस्, उपासन etc., in the पूर्वजन्म, therefore they have got it. And among such सिद्धपुरुषः कपिलः मुनिः अहम् अस्मि – I am कपिल मुनिः. The अन्वय is, सर्व-वृक्षाणाम् (मध्ये अहम्) अश्वत्थः (अस्मि) । देवर्षीणाम् च (मध्ये अहम्) नारदः (अस्मि) । गन्धर्वाणाम् (मध्ये अहम्) चित्ररथः (अस्मि) । सिद्धानाम् (मध्ये) अहम् कपिलः मुनिः (अस्मि) । Continuing;

उत्त्वैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ गीता १०-२७ ॥

उत्त्वैः-श्रवसम् अश्वानाम् उत्त्वैःश्रवा नाम अश्वः तं मां विद्धि जानीहि अमृत-उद्भवम् अमृत-निमित्त-मथन-उद्भवम् । ऐरावतम् इरावत्याः अपत्यं गजेन्द्राणां हस्ति-ईश्वराणाम् तम् 'मां विद्धि' इति अनुवर्तते । नराणां मनुष्याणां च नराधिपं राजानं मां विद्धि जानीहि ॥ १०-२७ ॥

उत्त्वैः-श्रवसम् अश्वानाम् विद्धि, after विद्धि put a full stop. So among the horses I am the celestial horse by name उत्त्वैः-श्रवस् and शङ्कराचार्य says उत्त्वैःश्रवाः नाम अश्वः, उत्त्वैः-श्रवस् is the name of a horse. So उत्त्वैःश्रवाः नाम अश्वः अस्ति. You have to supply अस्ति and put a full stop. तं मां विद्धि जानीहि – may you know that उत्त्वैः-श्रवस् to be Myself among the horses, विद्धि is in the मूलम्, is equal to जानीहि. And what type of उत्त्वैः-श्रवस्? Literally the word उत्त्वैः-श्रवस् means one of the very high glories, उत्त्वैः means high, श्रवस् means the glory. The glorious one. Why is a horse so glorious? And for that कृष्ण himself gives justification, अमृत-उद्भवम् – because it is born out of अमृतम्, literally अमृत-उद्भवम् means born out of अमृतम्. But you know that it is not born out of अमृतम्. Therefore he gives an explanation अमृत-निमित्त-मथन-उद्भवम्, so अमृत-उद्भवम् means that which is born during the churning of the milky ocean for the sake of अमृतम्. And shortcut is अमृत-उद्भवम्. So अमृत-उद्भवम् means अमृत-निमित्त-मथन-उद्भवम् – born during the churning of the milky ocean for the sake of अमृतम्. Then ऐरावतम् माम् विद्धि. Here also we have to rearrange the words.

गजेन्द्राणां हस्ति-ईश्वराणाम् मध्ये माम् ऐशवतम् विद्धि, गजेन्द्राणाम् is in the मूलम्, is equal to हस्ति-ईश्वराणाम् – the huge elephants, among the huge elephants may you know Myself to be ऐशवतम्. Then thereafter in parentheses or in brackets we have to add इशवत्याः अपत्यम्, ऐशवतम् is the son of his mother इशवति. इशवति is the name of the mother of ऐशवतम्, कश्यप पजापति's daughter, and इशवत्याः is षष्ठी विभक्ति, अपत्यम् means child or son, इशवत्याः अपत्यम् ऐशवतः and तम् ऐशवतम् 'मां विद्धि' – and ऐशवतम् is the name of the celestial elephant which is the vehicle of इन्द्र, supposed to be a white elephant. दयानन्द स्वामिजि says it is not earthly white elephant but it is a celestial white elephant. शङ्कराचार्य makes a note तम् 'मां विद्धि' इति अनुवर्तते – that is 'मां विद्धि' should be added in the second line also. Then how will the sentence read? गजेन्द्राणाम् मध्ये माम् ऐशवतम् विद्धि. So शङ्कराचार्य says you should add 'मां विद्धि'. There is a subcommentator who says you can add one more. अमृत-उद्भवम् also you can add, because the ऐशवतम् is also born during अमृत मथनम्. Therefore he says गजेन्द्राणां मध्ये माम् अमृत-उद्भवम् ऐशवतम् विद्धि. Then नराणाम् is in the मूलम्, is equal to मनुष्याणाम् – among the human beings नराधिपम् मां विद्धि, नराधिपम् is in the मूलम्, is equal to राजानम्, विद्धि is equal to जानीहि. The अन्वय is, अश्वानाम् (मध्ये माम्) अमृतोद्भवम् उत्त्वैःश्रवसम् (विद्धि) । गजेन्द्राणाम् (मध्ये माम्) ऐशवतम् (विद्धि) । नराणाम् च (मध्ये) माम् नराधिपम् विद्धि ।

Continuing;

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ गीता १०-२८ ॥

आयुधानाम् अहं वज्रं दधीचि-अस्थि-सम्भवम् । धेनूनां दोग्धीणाम् अस्मि काम-धुक् वसिष्ठस्य सर्वकामानां दोग्धी । सामान्या वा कामधुक् । प्रजनः प्रजनयिता अस्मि कन्दर्पः कामः सर्पाणां सर्पभेदानाम् अस्मि वासुकिः सर्पराजः ॥ १०-२८ ॥

आयुधानाम् अहं वज्रम् अस्मि – among the weapons I am the वज्रायुध wielded by इन्द्र which is a special weapon created out of the backbone of a ऋषि who sacrificed his life for the sake of giving his bone and that शङ्कराचार्य is referring and the name of that ऋषि is दधीचि, and दधीचि-अस्थि, अस्थि means bone, out of the bone of दधीचि ऋषि this special weapon was created so that all his तपस् शक्ति will be there in the weapon. Therefore दधीचि-अस्थि-सम्भवम् is adjective to वज्रम्. Then धेनूनाम् मध्ये, the word धेनु शङ्कराचार्य takes two meanings. One is an extraordinary cow which can produce anything that is desired by the owner. Literally the word धेनुः means that which can milk. A milch cow is called धेनुः. And कामधेनुः or धेनुः in this context शङ्कराचार्य takes it as one which milks not only ordinary milk but anything that a person desires. And in the first meaning धेनुः means this extraordinary cow, and there are many such extraordinary cows. And among them धेनूनाम् is equal to दोग्धीणाम् – those extraordinary cows which can milk anything that the owner desires अहं कामधुक् अस्मि – I am कामधेनुः. And what is कामधेनु? वसिष्ठस्य सर्वकामानां दोग्धी – that special cow which milks or gives all the desires of

its owner वसिष्ठः. दोग्धी means yielder or producer. And after दोग्धी we have to put a full stop. And then he takes a second meaning. In the second meaning कामधेनु is only one extraordinary cow and I am the कामधेनु, the extraordinary cow among all the cows. Therefore सामान्या वा – among all ordinary cows I am the extraordinary cow called कामधेनु. What is the difference between the previous interpretation and this one? In the previous interpretation among extraordinary cows I am the extra extraordinary कामधेनु. In the second interpretation among all the cows I am the extraordinary cow called कामधेनु. That is the only subtle difference. Therefore सामान्या वा, that वा indicates this is the second interpretation. कामधुक् अस्मि. And among the various faculties of all the living beings, I am the इच्छा शक्ति – the power of desire. So अहम् कन्दर्पः अस्मि, कन्दर्पः means कामः, कामः means इच्छा शक्ति. All the beings have got इच्छा शक्ति, ज्ञान शक्ति and क्रिया शक्ति. Among all these शक्तis I am the basic इच्छा शक्ति because ज्ञान शक्ति and क्रिया शक्ति will be useless without इच्छा शक्ति. If I don't have the desire to study गीता even though you have got learning power, learning power becomes useless if you don't have desire to learn. Similarly, doing power also will become useless if you don't have a desire to do. Therefore learning power (ज्ञान शक्ति) and doing power (क्रिया शक्ति) both are made meaningful because of इच्छा. Therefore among all these three शक्तis I am the इच्छा शक्ति. And even among the इच्छा शक्ति - there are many desires - among them also I am the instinctive procreative desire. Desire to propagate the species that one belongs to, which is the most fundamental instinctive

desire. Therefore कृष्ण says शक्तिनाम् मध्ये इच्छा शक्ति अहम् अस्मि and among the इच्छा शक्ति also अहम् प्रजनः इच्छा शक्ति. प्रजनः is in the मूलम्, is equal to प्रजनयिता – procreative desire. It is common to all species because of that alone all the species are surviving. That is why भगवान् can relax because the reproduction will naturally happen. भगवान् need not do anything, create that इच्छा it will be there. Therefore अहम् प्रजनः कामः अस्मि. Then सर्पाणाम् मध्ये – among the सर्पस which is a species of snakes, सर्पभेदः means snakes themselves are of several species and the word सर्प refers to a particular species of snake. And among them, वासुकिः अहम् अस्मि – I am वासुकिः. Some commentators define the सर्प species as the poisonous species of snake because some snakes are non-poisonous and some of them are poisonous and the word सर्प refers to the poisonous species of snake. Among them I am वासुकिः – सर्पराजः the most powerful poisonous snake. The अन्वय is, आयुधानाम् (मध्ये) अहं वज्रम् (अस्मि) । धेनूनाम् (मध्ये) अहं कामधुक् अस्मि । (शक्तिनाम् मध्ये अहं) प्रजनः कन्दर्पः अस्मि । सर्पाणाम् (मध्ये अहं) वासुकिः अस्मि ।

In the seventh chapter कृष्ण made a note कामः or desire has got a positive version as well as a negative version, धार्मिक desire as well as अधार्मिक desire. अधार्मिक desire is a curse, it is born out of अज्ञानम् whereas धार्मिक desire is a blessing because of that alone we are able to desire for मोक्ष also; ultimately मोक्ष is possible because of desire only. It is desire to gain मोक्ष. Therefore never say desire is an evil. One new year day I gave an one hour talk “Is desire an evil” and we have to note desire by itself is not an evil and not only it is not an evil

it is the greatest blessing because of desire alone our क्रिया शक्ति and ज्ञान शक्ति we are able to employ. That is why in the seventh chapter कृष्ण defines the desire धर्म-अविरुद्धः भूतेषु कामः अस्मि भरतर्षभ ॥ गीता ७-११ ॥ Here He says कामः and there He specifies what काम I am, I am not the destructive desire, but I am the constructive desire. You should connect the desire enumerated in the seventh chapter श्लोक and this श्लोक. Continuing;

Verse 10-29

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।

पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ गीता १०-२९ ॥

अनन्तः च अस्मि नागानां नागविशेषाणां नागराजः च अस्मि ।
वरुणः यादसाम् अहम् अप् देवतानां राजा अहम् । पितृणाम्
अर्यमा नाम पितृराजः च अस्मि । यमः संयमतां संयमनं कुर्वताम्
अहम् ॥ १०-२९ ॥

अनन्तः च अस्मि नागानाम् – among the नागs, नागs are also snakes only, but by saying नागविशेषाणाम् he says another species of snake. In the previous श्लोक the word सर्प referred to one species, we said it is poisonous species and here नाग refers to the snake of non-poisonous species according to a subcommentator. नागविशेषाणां मध्ये अहम् अनन्तः अस्मि. And who is अनन्तः? नागराजः – the snake king among them, अहम् अनन्तः, सर्प वासुकिः is associated with Lord शिवः, and अनन्तः is associated with Lord विष्णुः, अनन्तशयनः. That is why people are afraid of शिव because he carries poisonous snake and people are not afraid of विष्णु because He has non-poisonous snake. So नागराजः अस्मि. वरुणः यादसाम् अहम्,

यादस् means water bodies. Among all the water bodies like the tanks, lakes etc., अप् देवतानाम् अहम् वरुणः अस्मि. Who is वरुणः? The राजा of all the अप् देवताs, अप् देवतानां राजा अस्मि, because वरुणः presides over the समुद्र or ocean. So you can interpret in two ways. Among the water bodies I am the ocean. That is one meaning. But शङ्कराचार्य doesn't take that meaning. He says among the देवताs presiding over the water bodies I am वरुण देवता. It is देवता topic. Then पितृणाम् – among the पितृs, the manes or ancestors, who are there in पितृ लोकs, अहम् अर्यमा नाम पितृराजः अस्मि – I am the Lord of the manes or ancestors who is called अर्यमा. मः संयमतां अहम्, संयमताम् means among the disciplinarians, संयम् means to discipline, to control, to direct etc., the human resource head. So who is the powerful disciplinarian? We ourselves try to discipline our workers, you know what happens? The most powerful disciplinarian is यमधर्म राजा. Therefore He says, संयमताम् is in the मूलम्, it is equal to संयमनं कुर्वताम् – the controllers. I am यमः, यमधर्म राजा. नागानाम् च (मध्ये अहम्) अनन्तः (अस्मि) । यादसाम् (मध्ये) अहम् वरुणः अस्मि । पितृणाम् च (मध्ये अहम्) अर्यमा (अस्मि) । संयमताम् (मध्ये) यमः अस्मि ।

And incidentally just an aside note. The word संयमताम् you can pronounce in two different ways. One is as it is written here, सं यमताम्. And according to grammar there is another way of writing instead of putting a dot, you write double य. And after writing स्य, above that letter you put a moon digit and dot ँ; स्यँ. That is instead of saying म् you pronounce it as double स्य; instead of closing the mouth you pronounce it as double स्य. But because of that ँ you have to pronounce in a nasalized

manner, सय्यँमताम्. So संयमताम् and सय्यँमताम् both pronunciations are equally right, but in tradition the nasalized version is more conventional because it is easier otherwise you have to close and open your mouth which is difficult. संयमताम् is difficult, so सय्यँमताम्. Phonetically convenient is the nasalized version. Similarly, संलभते is there suppose, instead of double य that संलभते is there or यं लब्ध्वा चापरं लाभम् there also the same rule applies. You can pronounce it as यं लब्ध्वा or there is another version double ल you put and above that a moon digit and dot ँ. Therefore two pronunciations यं लब्ध्वा or double ल with nasalized, यल्लँब्ध्वा चापरं लाभम्. Of these two versions nasalized version is used in tradition. When this comes in the वेद invariably the traditional chanting is the nasalized version only. Therefore यम सय्यँमताम् अहम्. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 10-29 Continuing;

अनन्तश्चारिमि नागानां वरुणो यादसामहम् ।
पितृणामर्यमा चारिमि यमः संयमतामहम् ॥ गीता १०-२९ ॥

Lord कृष्ण is continuing with the topic of विभूति in which He is giving a list of His विभूतिस which can serve as an आलम्बनम् for विश्वरूप उपासनम्. We have seen upto verse number twenty-nine including the भाष्यम्. Now we will enter verse thirty.

Verse 10-30

प्रह्लादश्चारिमि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ गीता १०-३० ॥
प्रह्लादः नाम च अरिमि दैत्यानां दितिर्वंश्यानाम् । कालः कलयतां
कलनं गणनं कुर्वताम् अहम् । मृगाणां च मृगेन्द्रः सिंहः व्याघ्रः वा
अहम् । वैनतेयः च गरुत्मान् विनतासुतः पक्षिणां पतत्रिणाम् ॥
१०-३० ॥

प्रह्लादः नाम च अरिमि, प्रह्लादः one of the greatest भक्तस of भगवान् who is well-known from भागवत पुराणम् and while remembering the various names of भक्तस in the early morning prayer the first name is प्रह्लाद नारद पराशर पुण्डरिक. Thus प्रह्लाद is the greatest भक्त and the interesting thing is that he was born in असुर family. Therefore greatness does not depend upon the family, that is only borrowed greatness; the real greatness depends upon 'who I am'. Therefore Lord कृष्ण is smart enough to choose प्रह्लाद from the असुर वंश. Therefore He says,

प्रह्लादः नाम च, the word **नाम** indicates that it is a proper name. And not only his name was प्रह्लाद, he was true to his name also, हृद् means to be happy, and हृदयति means to make everyone happy. प्रह्लाद was called प्रह्लाद because he was happy and he made everyone happy. So हृदते हृदयति इति प्रह्लादः. So true to his name he was प्रह्लाद. **दैत्यानाम्, दैत्यानाम्** is in the मूलम्, is equal to **दितिवंश्यानाम्** दैत्यः means the children of दितिः. दिति is the wife of कश्यप प्रजापति who had दिति and अदिति as his wives among thirteen others. दिति पुत्रs are called दैत्याः and अदिति पुत्रs are called आदित्याः. दैत्यs are असुरs and आदित्यs are देवs. So among the दैत्यs अहम् **प्रह्लादः अस्मि दितिवंश्यानाम्, दितिवंशे भवानाम्**. Then **कालः कलयताम्, कलयताम्** means the one who keeps the accounts, an accountant. **कलयताम्** is in the मूलम्, is equal to **कलनं गणनम्, गणनम्** means counting, **कुर्वताम्** – those who do the counting. Among the accountants who never commit a mistake I am the greatest accountant called काल तत्त्वम्. काल is considered to be a greatest accountant because काल keeps the track of the कर्म account of all the people. सञ्चित कर्म must be kept in proper slot, आगामि कर्म must be kept in proper slot, प्रारब्ध must mature at the right time. आगामि also of two types – some आगामि will have to fructify in the current जन्म and some will have to fructify in future जन्म. All of them must be apportioned and kept in the proper slot and they should mature at the right time. This perfect accountant is काल तत्त्वम्, चित्रगुप्तः. So **गणनं कुर्वताम् मध्ये अहम् कालः अस्मि**. Then **मृगाणाम् च मृगेन्द्रः अस्मि** – among the animals I am the king of animals. And who is the king? शङ्कराचार्य says **सिंहः व्याघ्रः**

वा, सिंहः means lion and व्याघ्रः means tiger. In India lion was the animal chosen for some time and now they have changed to tiger, शङ्कराचार्य seems to know, therefore he writes सिंहः व्याघ्रः वा. So the lion or the tiger I am. Then वैनतेयः is equal to विनतासुतः, we have to change the order, वैनतेयः is विनतासुतः. विनता is the mother of गरुड. So विनतासुतः वैनतेयः, कुन्तिसुतः कौन्तेयः. And who is that विनतासुतः? गरुत्मान्, गरुत्मान् is another name for गरुड. पक्षिणाम् – among the birds, पक्षिणाम् is in the मूलम्, is equal to पतत्रिणाम्. A bird is called पतत्रि. Very interesting. पतत्रम् is a wing. Why is a wing called पतत्रम्? पतनात् त्रायते इति पतत्रम् – that which saves a bird from falling down. Therefore पतत्रम् means savior from falling. And the bird has got पतत्रम्, that is wings. So पतत्रम् अस्य अस्ति इति पतत्रिन्. So possessing the wings which saves the bird from falling. So पतत्रिणाम् मध्ये पक्षिणां मध्ये अहम् वैनतेयः अस्मि. The अन्वय is, दैत्यानाम् (च मध्ये अहम्) प्रह्लादः (अस्मि) । कलयताम् (मध्ये) अहम् कालः अस्मि । मृगाणाम् च (मध्ये) अहम् मृगेन्द्रः (अस्मि) । पक्षिणाम् च (मध्ये) अहम् वैनतेयः (अस्मि) । Continuing;

Verse 10-31

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ गीता १०-३१ ॥

पवनः वायुः पवतां पावयितृणाम् अस्मि । रामः शस्त्र-भृताम् अहं – शस्त्राणां धारयितृणां दाशरथिः रामः अहम् । झषाणां मत्स्यादीनां मकरः नाम जातिविशेषः अहम् । स्रोतसां स्रवन्तीनाम् अस्मि जाह्नवी गङ्गा ॥ १०-३१ ॥

पवनः is equal to **वायुः** – I am the वायु देवता or वायु तत्त्वम्. **पवताम्** मध्ये – among the holy purifying agents, **पवताम्** is in the मूलम्, is equal to **पावयितृणाम्** – I am the greatest one i.e., वायुः. पावयति means to purify. Then **रामः** **शस्त्र-भृताम्** अहम्, after अहम् you have to put an en dash. **शस्त्राणां धारयितृणाम्**, **शस्त्र-भृत्** is in the मूलम्, **भृत्** means the wielders, the holders. So शङ्कराचार्य translates as **धारयितृणाम्**, **भृत्** means धारयितृ, the holder. The holder of **शस्त्राणाम्** – weapons. So among the wielders of varieties of weapons (**शस्त्राणां धारयितृणाम्** for संस्कृत students व्याधिकरण षष्ठी, and not सामानाधिकरण्यम्) I am **रामः**. What type of राम? **दाशरथिः रामः**, राम who is the son of दशरथ. So the word रामः is used for three people - दशरथ राम, बलराम and परशुराम, all these are called रामः. That is why while remembering दश अवतार there is a श्लोक मत्स्यः कूर्मो वराहश्च नारसिंहश्च वामनः । रामो रामश्च रामश्च कृष्णः कल्की इति ते दश ॥ मत्स्यः कूर्मः वराहश्च, नारसिंहश्च वामनः. Then the next three are रामः रामश्च रामश्च. रामः रामः रामः. How can you say that? One is दशरथ राम, बलराम and परशुराम. Then कृष्णः कल्की इति ते दश. Why I am saying is the word राम can refer to anyone of these three, therefore शङ्कराचार्य adds an adjective carefully **दाशरथिः रामः अहम्** अस्मि. Then **झषाणाम्** is in the मूलम्, is equal to **मत्स्यादीनाम्** – among the various aquatic creatures like fish etc. So **झषा** means water animals, animals which are in the water, among them **अहम् मकरः** अस्मि, **मकरः** is जातिविशेषः – a type of aquatic creature, मकरमत्स्यम् it is called. जाति means a species of fish. And what is that species? Different people say different things, therefore the safest thing

to say **मकरः** is **मकरः**. So it can be shark, it can be whale, it can be anything. We do not know what they meant. It is a kind of fish that much we know. **जातिविशेषः** here the word **विशेषः** means a particular species. Then the next one is **स्रोतसां** **स्रवन्तीनाम्**, **स्रोतसाम्** is in the **मूलम्** which means among the rivers, **स्रवन्ति** means flowing waters which means a river, because a tank, lake etc. are nonflowing water. Therefore **स्रवन्तीनाम्** means among the rivers that flow, **अहम् जाह्नवी अस्मि**, **जाह्नवी** means **गङ्गा** – I am river **गङ्गा**. **गङ्गा** is called **जाह्नवी**, I don't want to go to the story, in the **मूलम्** class I have told a lot of stories, the one who came out of the ears of **जह्नु महर्षि**, therefore **जाह्नवी**. The **अन्वय** is, **पवताम् (मध्ये अहम्) पवनः अस्मि । शस्त्र-भृताम् (मध्ये) अहम् रामः (अस्मि) । झषाणाम् च (मध्ये अहम्) मकरः अस्मि । स्रोतसाम् (मध्ये अहम्) जाह्नवी अस्मि ।** Continuing;

Verse 10-32

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ गीता १०-३२ ॥

(सर्गाणाम्) सृष्टीनाम् आदिः अन्तः च मध्यं च एव अहम् उत्पत्तिस्थितिलयाः अहम् अर्जुन । भूतानां जीव-अधिष्ठितानाम्- एव आदिः अन्तः च इत्यादि उक्तम् उपक्रमे, इह तु सर्वस्य एव सर्गमात्रस्य इति विशेषः ।

अध्यात्म-विद्या विद्यानां मोक्षार्थत्वात् प्रधानम् अस्मि । वादः अर्थनिर्णयहेतुत्वात् प्रवदतां प्रधानम् । अतः सः अहम् अस्मि । प्रवक्तृद्वारेण वदनभेदानाम् एव वाद-जल्प-वितण्डानाम् इह ब्रह्मणं प्रवदताम् इति ॥ १०-३२ ॥

सर्गाणाम् is in the **मूलम्**, is equal to **सृष्टीनाम्** – among all the created products. Here the word **सृष्टि** means created products, **कार्याणाम् इति अर्थः**, **अहम् आदिः अन्तः च मध्यम् च एव** – I am the beginning, the middle and the end. That means **उत्पत्तिस्थितिलयाः अहम्** – I am the origination, existence and resolution. **आदिः** refers to **उत्पत्ति**, **मध्यम्** – **स्थिति**, **अन्तः** refers to **लयम्**. All these three I am. And then a question may arise, we have already talked about this in the twentieth verse

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ गीता १०-२० ॥

There also **आदिः मध्यम् अन्तः** it has been said. We have no problem because we don't remember, but **शङ्कराचार्य** remembers that, and therefore there is a **पुनरुक्ति दोषः** why should **कृष्ण** repeat. **शङ्कराचार्य** says to avoid repetition you have to give two different meanings. In the beginning the word **भूतम्** is used which refers to **चेतन सृष्टि** whereas here the word **सर्ग** is used which talks about **चेतनम्** and also in addition **अचेतन सृष्टि**. Therefore previous one is **चेतन** and here it is **अचेतन** inclusive. Therefore he says **भूतानां जीव-अधिष्ठितानाम्-एव**, the **भूतम्** referred to there was the **शरीरम्** presided over by the **जीवः**. So **जीव-अधिष्ठितानाम् शरीराणाम् इति अर्थः**. There the word **भूतम्** refers to the bodies presided over by the **जीव**. That means living beings only mentioned there. **आदिः अन्तः च इत्यादि उक्तम् उपक्रमे, उपक्रमे** means in the beginning, in the beginning means twentieth verse. And why do you say twentieth verse is the beginning? Beginning must be the first verse. The twentieth verse is the beginning of

the विभूति list. विभूति list begins there, therefore उपक्रमे. Then इह तु – whereas in the thirty-second verse the word सर्ग refers to the entire creation including अचेतनम्. Therefore सर्वस्य एव सर्गमात्रस्य, here the word मात्रम् means समान्य the created products in general, मात्रम् means general. There it is specific, i.e., living beings and here creation in general which includes non-living beings and things also. इति विशेषः, the word विशेषः means this is the distinction between the previous विभूति and this विभूति. Therefore पुनरुक्ति दोषः नास्ति, there is no question of repetition. Then अध्यात्म-विद्या विद्यानाम्, विद्यानाम् means among all the branches of science I am अध्यात्म-विद्या – I am spiritual science, spiritual knowledge. So I am पराविद्या to remember मुण्डकोपनिषत्. And शङ्कराचार्य gives the reason for this. The reason is मोक्ष-अर्थत्वात् – only spiritual knowledge will give liberation, other branches of science cannot give liberation. So मोक्ष-अर्थत्वात् प्रधानम् अहम् अस्मि – I am the प्रधानम्, the main one. Then अहम् वादः – I am वादः. It means a type of argument, constructive discussion. वादः means constructive discussion. प्रवदताम् – among all types of discussions, varieties of discussions, I am constructive discussion called वादः. And this I have talked about in the मूलम्, here also I would like to repeat. Discussions are classified into several types but शङ्कराचार्य refers to three types of discussions in the next line, वाद-जल्प-वितण्डानाम्. वाद is a type of discussion, जल्प is another type of discussion and the third one is वितण्डा. And they are given separate definitions and I will give you the definitions here.

वादः is तत्त्वनिर्णयफलः कथाविशेषः. कथाविशेषः means a type of discussion. And in that discussion what is the aim of both the people? Very important. The aim is not winning, the aim is not victory, who wins is not the question, we want the truth to win. Therefore the aim is तत्त्वनिर्णयफलम्, the goal is arriving at the truth. Therefore both of them will be happy if they have arrived at the truth even though one of them is defeated. Defeated person is also happy because we have arrived at the truth. Therefore तत्त्वनिर्णयः एव फलम् यस्य; बहुव्रीहि. So the discussion between the truth seekers without ego. Egoless truth seekers' discussion. That is called वादः.

जल्पः is defined परपक्षानिराकरणपूर्वक स्वपक्षस्थापनवती विजिगीषु कथा. All our भाष्यम्s are जल्प. All our भाष्यम् are called जल्प because in the भाष्यम् शङ्कराचार्य does two things. He establishes the victory of अद्वैतम्, because the भाष्यकार is not aiming at arriving at the truth, he has already arrived at the तात्पर्यम् as अद्वैतम्. Therefore the aim is victory of अद्वैतम् and not only अद्वैतम् victory, all the other पूर्वपक्षs are taken and are refuted and our सिद्धान्त is established. Therefore the aim is not arriving at the truth, that we have already arrived at but it is establishing the truth by negating all the other दर्शनम्s. Therefore all the भाष्यम्s, including ब्रह्मसूत्र भाष्यम्, are called जल्पः. In ब्रह्मसूत्र व्यासाचार्य negates साङ्ख्य, न्याय, वैशेषिक all of them are निराकरणपूर्वक स्वपक्ष, स्वपक्ष means वेदान्त दर्शन स्थापनवती, स्थापनम् means establishing, विजिगीषु कथा. विजिगीषु means the one who wants to win. In the वाद there is no victory as the aim, but in जल्पः my aim is to establish my

सिद्धान्त. Therefore I am called विजिगीषु. विजिगीषुः means विजय इच्छुः. विजयम् इच्छति इति विजिगीषुः, and कथा means discussion. विजिगीषु कथा is called जल्पः. All ब्रह्मसूत्रम् and प्रस्थान भाष्यम्s are all जल्प alone.

And the third one is वितण्डा. वितण्डा is where other systems are only negated. The aim is the negation of all other systems but without establishing our वाद. It is supposed to be destructive discussion. My aim is to prove you are wrong. Why because it is you. Therefore when the aim is not to arrive at the truth but only refutation of all the other things, there is no constructive result accomplished. Therefore it is called वितण्डा.

वादः is very good, जल्पः is require after वादः. If श्रवणम् is वादः then मननम् is जल्पः. We require श्रवणम् वादः, and मननम् जल्पः. वितण्डा is not a healthy one. And therefore among all these three वादः alone is the greatest, श्रवणम् alone is greatest because in श्रवणम् alone we get the truth. Therefore the definition of वितण्डा is परपक्षनिराकरण मात्रवती स्वपक्षस्थापनरहिता विजिगीषु कथा. It has got only the negation of परपक्ष without establishing once own पक्ष.

There is another problem also in the श्लोक, the word प्रवदताम् refers to the arguing people or the argumentators. शङ्कराचार्य says here the word argumentators must be understood as arguments or discussions. Because of the context we should not take the people, but we should take the discussions held by the people. So प्रवदताम् is equal to the कथा विशेषणाम्, among the type of discussions. so look at this वादः – I am the वाद. And why is the वाद great?

अर्थनिर्णयहेतुत्वात् – because वाद alone will arrive at the truth, the right meaning of the शास्त्रs. After arriving at the right meaning thereafter we will use जल्प for negating all the wrong meanings. First we will use वाद to arrive at the right meaning, that is called श्रवणम्. Thereafter we will use जल्प to refute the wrong meaning. Therefore अर्थनिर्णयहेतुत्वात् अहम् वादः अस्मि प्रवदताम्, प्रवदताम् means among the discussions, प्रधानम्. अतः सः अहम् अस्मि – therefore I am वादः. That शङ्कराचार्य claims प्रवक्तृद्वारेण वदनभेदानाम्, in this context you should understand it as वदनभेदानाम्. वदनम् means discussion, भेद means variety. वदनभेदानाम् means among varieties of discussions, प्रवक्तृद्वारेण – held through varieties of people. So why he adds this special statement? Because in the मूलम् प्रवदताम् refers to people, शङ्कराचार्य wants to say don't take people here but in this context you take the type of discussion. That is why he adds a sentence प्रवक्तृद्वारेण वदनभेदानाम् – among the discussions. What are the types of discussions available? वाद-जल्प-वितण्डानाम् – which are of the type of वाद-जल्प-वितण्डा. इह ब्रह्मणम् – that meaning should be taken here, प्रवदताम् इति – for the word प्रवदताम्. The अन्वय is, हे अर्जुन! अहम् सर्गाणाम् आदिः च मध्यम् च अन्तः एव (अस्मि) । विद्यानाम् (मध्ये अहम्) अध्यात्म-विद्या (अस्मि) । प्रवदताम् (मध्ये) अहम् वादः (अस्मि) । Continuing;

Verse 10-33

अक्षराणामकारोऽस्मि द्रुण्डः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ गीता १०-३३ ॥

अक्षराणां वर्णानाम् अकारः वर्णः अस्मि । ढन्ढः समासः अस्मि
 सामासिकस्य समाससमूहस्य । किञ्च अहम् एव अक्षयः अक्षीणः
 कालः प्रसिद्धः क्षणादि आख्यः, अथवा परमेश्वरः कालस्य अपि
 कालः अस्मि । धाता अहं कर्मफलस्य विधाता सर्वजगतः विश्वतो-
 मुखः सर्वतोमुखः ॥ १०-३३ ॥

अक्षराणाम् is equal to वर्णानाम् – among the alphabetic letters अकारः वर्णः अहम् अस्मि – I am the letter ‘अ’ which is considered to be कारण अक्षरम्, the material cause of all the other letters which are all कार्य अक्षराणि. I have explained in the मूलम् class, therefore I am not going to the details. Then । ढन्ढः समासः अस्मि – I am ढन्ढ समास among the सामासिकस्य, सामासिकस्य is in the मूलम्, is equal to समाससमूहस्य – among the different types of समास. And here I will take a small diversion. A nice story is told about समास or compound words. So some devotees were studying संस्कृत grammar. They had to study समास or compound words. Compound words are several words joined together and hyphenated. Hyphen is used for saving preposition. At that time they tell a story. When they were studying different types of compounds they wanted to know the meaning of the word रामेश्वरः. रामेश्वरः is a compound word consisting two words राम and ईश्वरः. Some relationship seems to be talked about indicated by the hyphen, we don't what is the relation and therefore they had a big discussion and they were not able to solve the problem. Therefore all the भक्तः decided to go to भगवान् विष्णु himself. They all went to विष्णु and asked what is the meaning of रामेश्वरः and what समास it is. And विष्णु said very simple, it is तत्पुरुष समास. It means रामस्य ईश्वरः

रामेश्वरः. रामेश्वरः is the name of शिव. शिव is called रामेश्वरः because शिव is the ईश्वर, the Lord of राम. रामस्य ईश्वरः. So रामस्य ईश्वरः, the lord of राम, that means राम worships शिव as his lord, therefore राम is शिवभक्तः and शिवदासः. So रामेश्वरः ultimately means शिवभक्तः, शिवदासः. If राम is शिवभक्तः or शिवदासः what about विष्णु? विष्णु is राम only. Therefore विष्णु was declaring I am शिवभक्तः and I am शिवदासः. विष्णु was so humble that he said I am शिव भक्तः. And naturally among the भक्तःs the वैष्णवःs were not happy. How can विष्णु say I am शिवदासः. Therefore they all decided to resolve this issue by going to lord शिव. And said हे शिव! what is the meaning of रामेश्वर. Then शिव said रामेश्वरः means शिवः only. Then what is the समास? It is not तत्पुरुष समास - रामस्य ईश्वरः but it is बहुव्रीहि समास रामः ईश्वरः यस्य. शिव for whom राम is ईश्वरः, the Lord. शिव for whom राम is the Lord. It means शिव looks upon राम as his lord. Therefore शिव says I am रामभक्तः, रामदासः. And राम is the same as विष्णु. Therefore शिव says I am विष्णुभक्तः, विष्णुदासः. विष्णु says I am शिवभक्तः, शिवदासः. शिव says I am विष्णुभक्तः, विष्णुदासः by taking the compound as बहुव्रीहि. बहुव्रीहि means राम is the ईश्वर for whom. So तत्पुरुष समास means विष्णुभक्तः, बहुव्रीहि समास means विष्णु's Lord. Naturally when शिव says I am विष्णुभक्तः all the शैवःs were unhappy. Therefore they thought the problem is not resolved. Therefore we should not go to विष्णु or शिव. Let us go to ब्रह्मा the neutral one. They all went to ब्रह्मा. And ब्रह्मा said both are wrong. विष्णु wants to say so because he wants to promote शैवागमःs. And शिव says so because he wants to promote वैष्णवःs and वैष्णवागमःs. Both are not ultimately

correct. You have to come to वेदान्त शास्त्र, then alone you will know the real meaning. There is no question of विष्णु being शिवभक्त or शिव being विष्णुभक्त, because there is no question of two separate gods. Only when there are two separate gods the question of who is superior comes. वेदान्त clearly declares there is only one all-pervading God who doesn't have any form but that one God takes राम वेषम्, शिव वेषम्, कृष्ण वेषम् etc. Therefore there is no question of विष्णुभक्त शिव or शिवभक्त विष्णु, the truth is there is only one God who is राम and who is ईश्वर. So what is the समास? Neither तत्पुरुष nor बहुव्रीहि. It is कर्मधारय समास. रामः च असौ एव ईश्वर च. One God who is in the form of राम and in the form of ईश्वर also. That means it is कर्मधारय समास. In one रामेश्वर you can be शैव or you can be वैष्णव or you can be Vedantin. You can decide what you want. But if you are शैव or वैष्णव you have to ultimately come to कर्मधारय. Therefore they say विष्णुस्तत्पुरुषं ब्रूते बहुव्रीहिं महेश्वरः । उभयोरप्यतृप्तानामात्मभूः कर्मधारयम् ॥ विष्णुः तत्पुरुषं ब्रूते – विष्णु says it is तत्पुरुष समास, बहुव्रीहिं महेश्वरः – शिव says it is बहुव्रीहि समास, उभयोरपि अतृप्तानाम् – when the भक्तस are not satisfied with this, आत्मभूः ब्रह्म comes and resolves this issue, आत्मभूः कर्मधारयम् – by introducing कर्मधारय समास. And कृष्ण says I am not anyone of these three समासs and I am द्वन्द्व समास which is superior greater than all these three. What द्वन्द्व समास is we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 10-33 Continuing;

अक्षराणामकारोऽस्मि ढ्ढः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ गीता १०-३३ ॥

अक्षराणां वर्णानाम् अकारः वर्णः अस्मि । ढ्ढः समासः अस्मि
सामासिकस्य समाससमूहस्य ।

Continuing with the topic of विभूति Lord कृष्ण has come to संस्कृत grammar now dealing with the topic of समास. Varieties of compounds are there in संस्कृत language of which some of them I enumerated in the last class taking the word रामेश्वर, how it can be split in different ways. Splitting a compound is called विग्रह वाक्यम्. We saw that it can be split in three ways. When you take रामेश्वर तत्पुरुष समास it means शिव who is the lord of राम. If you take रामेश्वर as बहुव्रीहि समास it means शिव who is the devotee of the lord राम. And if you take रामेश्वर as कर्मधारय समास they said it refers to one God who is appearing in the form of राम also, who Himself is in the form of ईश्वर शिव also. Thus we have several types of compounds. And कृष्ण does not choose anyone of these three. He is going to the fourth type of compound which is referred to here as ढ्ढः which is a समास in which the compound refers to all the members mentioned in the compound. And the general example we give is रामलक्ष्मणौ. When you have a compound it refers to the group of राम and लक्ष्मण. And when you have रामलक्ष्मणभरताः the compound refers to राम, लक्ष्मण and भरत. Thus ढ्ढः has a unique nature in which the compound

adds all the members mentioned. Whereas तत्पुरुष समास refers to only one entity, बहुव्रीहि समास also refers to only one entity, कर्मधारय also refers to only one entity, द्वन्द्व will give importance to every member in the compound and the final meaning will add all the members. And therefore द्वन्द्व is conjoining compounds, therefore that is considered to be श्रेष्ठ. And therefore कृष्ण says I am द्वन्द्वः समास, conjunction समास. All inclusive. Nowadays inclusive is supposed to be good. Therefore अहम् द्वन्द्वः अस्मि. सामासिकस्य is in the मूलम्, is equal to समाससमूहस्य, समूह means group of समास. Continuing;

किञ्च अहम् एव अक्षयः अक्षीणः कालः प्रसिद्धः क्षणादि आख्यः, अथवा परमेश्वरः कालस्य अपि कालः अस्मि । धाता अहं कर्मफलस्य विधाता सर्वजगतः । विश्वतो-मुखः सर्वतोमुखः ॥ १०-३३ ॥

So अहम् एव अक्षयः कालः, शङ्कराचार्य explains that अक्षयः is equal to अक्षीणः – the inexhaustible one, the कालः which is eternal. During प्रलयम् everything gets resolved and becomes non-functional. Even भगवान् remains in योगनिद्रा not doing any function. During प्रलयम् भगवान् does not do सृष्टि, भगवान् need not do स्थिति, भगवान् need not give कर्मफलम् to जीवs because जीवs are in resolved condition. भगवान् is also non-functional, world is also non-functional; during प्रलयम् nothing functions except one – काल तत्त्वम् is functioning even during प्रलयम् in an unmanifest form. How do you know the काल तत्त्वम् is functioning? Because the सञ्चित कर्म is ripening at that time also and that is why सृष्टि is possible. If काल तत्त्वम्

is not functioning in प्रलय, then thereafter सृष्टि will not come. Therefore काल is eternal. Therefore He says अहम् the eternal, inexhaustible, unending ever functioning काल तत्त्वम्. **अहम् एव अक्षयः** is in the मूलम्, is equal to **अक्षीणः**. The meaning of **कालः** शङ्कराचार्य says **प्रसिद्धः**. **प्रसिद्धः** is not the meaning of **कालः**. **प्रसिद्धः** means I need not give you the meaning because it is well-known. **प्रसिद्धः** means of the well-known meaning. Thus **अहम् प्रसिद्धः कालः** which has got several sub-divisions, **क्षणादि आख्यः** – the smallest or shortest time is called **क्षणः**. One moment is called **क्षणः**. From one moment onwards thereafter second, minute, etc., days are there, weeks are there, पक्षs are there, upto युग, चतुर्युग, कल्प, so many sub-divisions of that काल. Therefore **क्षणादि आख्यः** – time beginning from moment onwards. **क्षणम्** is the name of a division of time. To measure the smallest time what is model they give you know? Just as now we have got microsecond, nanosecond etc., in the olden days they measured the shortest time by defining it as the time required for a needle to prick the leaf of a tree. If you take the leaf of a tree or the petal of a lotus you prick with a pin, it has to first prick the front side of the petal then it should come to the other side, for travelling from the frontside of the lotus petal or rose petal to go to the other end how much time it will take. When you prick, in fact, it is almost instantaneous. And they have said there must be some time gap between the front and back side, that is called the smallest time. From that they have got कल्पकोटि also. Therefore **क्षणादि आख्यः**. This is the first meaning. The second meaning of कालः is भगवान् Himself. **कालस्य अपि कालः** – like श्रोत्रस्य श्रोत्रम् मनसो मनो

यद् ॥ केनोपनिषत् १-२ ॥ भगवान् is called कालस्य अपि कालः. Normally time cannot be destroyed by anyone we saw, even during प्रलयम् time is not destroyed, this indestructible time also is destroyed by that भगवान् Who is कालस्य अपि कालः. Therefore the second meaning of कालः is कालकालः भगवान्. Therefore he says अथवा परमेश्वरः – the Lord Himself is called कालः Who is कालस्य अपि कालः – the destroyer of time also, which alone is symbolized in the *Puranic* story of Lord शिव kicking यम on the chest and मार्कण्डेय embraces Lord शिव and conquers the यम. So with the help of Lord शिव मार्कण्डेय destroyed or kicked यम also. And therefore शिव is called यम of यम, कालकाल. What is the spiritual significance of this story? मार्कण्डेय will have काल तत्त्वम् as long as he is separate from शिव, the moment he embraces शिव and जीवात्म परमात्म भेद is removed and from triangular format the moment मार्कण्डेय goes to binary format, binary format means पारमार्थिक level where कालम् cannot exist and काल exists only at the व्यावहारिक level and in पारमार्थिक अद्वैत level कालम् also is falsified; destruction of time is falsification of time also. And in विचारसागर class while discussing six अनादिस we gave a definition for कालः, the definition is चैतन्य अविद्या सम्बन्धः कालः. At पारमार्थिक level अविद्या is negated, therefore चैतन्य अविद्या सम्बन्ध is also negated, therefore काल is also negated. And therefore ब्रह्मन् is called कालकालः. It is very significant one and you can meditate on this topic and you can talk for an hour so much substance is there in this. कालस्य अपि कालः अस्मि. And why should शङ्कराचार्य give a second meaning? Because there is a rule a second meaning can be

given only if the first meaning is not that satisfactory. The subcommentators will have to explain why the second meaning is given. Here we give because कालः कलयतामहम् ॥ गीता १०-३० ॥ in the thirtieth श्लोक the word काल तत्त्वम् has already been talked about. And if कृष्ण talks about काल तत्त्वम् in this श्लोक also it will become पुनरुक्ति दोष. And therefore in the thirtieth श्लोक कालः is talked about , in this श्लोक कालस्य कालः is talked about, therefore पुनरुक्ति दोष is not there. Then the next word is धाता, धाता means अहं कर्मफलस्य विधाता अस्मि, विधाता means धाता only – the one who is the distributor of कर्मफलम् to all the जीवs. From this we come to know कर्मफलधाता when you write the दा can be third one also or the धा can be fourth one also. Both mean the same only in this context, the distributor of कर्मफलम्. So अहम् एव अक्षयः कालः अहं धाता and विश्वतोमुखः. In fact, विधाता सर्वजगतः is there in the भाष्यम्, you have to rearrange the order अहं सर्वजगतः कर्मफलस्य विधाता. सर्वजगतः must be connected with कर्मफलस्य which comes before and after सर्वजगतः there must be full stop. And then विश्वतो-मुखः is a separate word which means सर्वतोमुखः – having face turned in all directions. That is why we say भगवान् has got several heads because He keeps looking around. It is all symbolic, which means भगवान् is the साक्षि of all the कर्मs of all the जीवs. You can never do or you can never keep an action secret from the standpoint of भगवान्. You can do secret actions secretly from other people and not from भगवान्. Whatever action one does anywhere भगवान् is the साक्षि for it. Even a mental action which nobody else knows, if I am doing privately giving curse to someone, or giving

blessing to someone that is also a कर्म which will produce an appropriate result. कायिक कर्म, वाचिक कर्म, even मानस कर्म, ईश्वरः सर्वभूतानाम् हृत्-देशे तिष्ठति. Therefore don't do any secret mental action also. frightening truth. So विश्वतो-मुखः अहम् अस्मि. The अन्वय is, अक्षराणाम् (मध्ये अहम्) अकारः (अस्मि) । सामासिकस्य च (मध्ये अहम्) द्वन्द्वः (अस्मि) । अहम् एव अक्षयः कालः (अस्मि) । अहं विश्वतोमुखः धाता अस्मि । Continuing;

Verse 10-34

मृत्युः सर्वहरश्चाहमुद्धवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक् च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ गीता १०-३४ ॥

मृत्युः द्विविधः – धनादि-हरः प्राण-हरः च । तत्र यः प्राणहरः सः सर्व-हरः उच्यते । सः अहम् इति अर्थः । अथवा, परः ईश्वरः प्रलये सर्वहरणात् सर्वहरः, सः अहम् ।

उद्धवः उत्कर्षः अभ्युदयः तत्प्राप्तिहेतुः च अहम् । केषाम् भविष्यतां भाविकल्याणानाम्, उत्कर्षप्राप्तियोग्यानाम् इति अर्थः ।

कीर्तिः श्रीः वाक् च नारीणां स्मृतिः मेधा धृतिः क्षमा इति एताः उत्तमाः स्त्रीणाम् अहम् अस्मि, यासाम् आभासमात्रसम्बन्धेन अपि लोकः कृतार्थम् आत्मानं मन्यते ॥ १०-३४ ॥

मृत्युः द्विविधः, मृत्युः means the lord of death or the destroyer, is द्विविधः – of two types. After that you have to put an en dash. धनादि-हरः – the one who removes our various possessions like money etc. That is one type. And the second type of मृत्युः is प्राण-हरः – the remover of प्राण itself. So these are the relative remover and the individual remover, the possession remover and the possessor remover. After that

चकार and put a full stop. There is a particular portion which is missing in the गोरखपुर edition. We have to supply that otherwise the sentence will be incomplete. तत्र यः प्राणहरः सः. Then सर्व-हरः उच्यते is in the भाष्यम्, after उच्यते put a full stop. Therefore what will be the complete sentence? तत्र – among those two types of मृत्युs – धनादि-हरः प्राण-हरः च तत्र – among those two, यः प्राणहरः – whoever is the remover of प्राण itself, सः सर्व-हरः उच्यते – that प्राणहरः मृत्यु is called सर्व-हरः – the remover of everything because when the owner himself is removed then all the other old things are as good as removed only. And therefore among धनादि-हरः प्राण-हरः, प्राण-हरः is called सर्व-हरः, and that सर्व-हरः I am. Then सः अहम् इति अर्थः – that प्राण-हरः who is सर्व-हरः I am, the remover of everything. This is the first meaning. And the second meaning अथवा अहम् परः ईश्वरः – I am the पर ईश्वर, the Lord Himself, not यम देवता who is one of the देवताs. In the second meaning He says I am not यम देवता but I am ईश्वरः Himself. And what type of ईश्वर? प्रलये सर्वहरणात् – because I am the remover of everything at the time of प्रलय. Therefore अहम् सर्वहरः अस्मि. Here also just as an interesting exercise. I said if शङ्कराचार्य gives a second meaning there must be some dissatisfaction in the first meaning. What is the dissatisfaction in the first meaning because of which शङ्कराचार्य gives the second meaning? So you can say only this. यमधर्म राजा is the remover of all the जीवs. But he cannot be called सर्वहरः in the total sense. Why because in the गीता श्लोक the word used is सर्वहरः the remover of everything. Even though the word remover of everything can be applied to यमधर्म राजा but it cannot be absolutely applied because यमधर्म

राजा removes only all the जीवs. He is not the destroyer of other देवताs and he is not the destroyer of ब्रह्मा etc. Therefore he is relatively सर्वहरः, आपेक्षिक सर्वहरः only. Whereas भगवान् is the remover of everything including यमधर्म राजा also. Therefore what is dissatisfaction in the first interpretation? यम is relatively the remover of everything but भगवान् at the time of प्रलयम् is the absolute remover of everything including the relative remover यम also. Therefore आत्यन्तिक सर्वहरः भगवान्. Then the next one is उद्भवः is in the मूलम्, is equal to उत्कर्षः. Normally the word उद्भवः means उत्पत्तिः, the origination. But here शङ्कराचार्य says उद्भवः has to be understood as उत्कर्षः which means prosperity or growth, वृद्धिः. उत्पत्ति has been talked about before, therefore उद्भवः has to be taken as उत्कर्षः – growth, prosperity etc., which is equal to अभ्युदयः. So उद्भवः is equal to उत्कर्षः is equal to अभ्युदयः which means prosperity. And prosperity is not at financial level only, in संस्कृत अभ्युदयः means धर्म-अर्थ-काम in all the पुरुषार्थs there is a growth. That growth also I am. It is positive all round growth at all levels. And not only भगवान् says I am the growth, तत्प्राप्तिहेतुः च अहम् – I am the cause of the growth also. I am the growth and I am the cause of the growth also. Then शङ्कराचार्य asks the question केषाम्? – the growth of what? It can be growth of diseases also. First it was ankle pain, now it is back pain. Growth can be anything. Therefore शङ्कराचार्य asks the question केषाम्? Then he says भविष्यताम् is in the मूलम्, is equal to भाविकल्याणानाम् – all the future auspicious things, which is उत्कर्षप्राप्तियोग्यानाम् – those auspicious things which will contribute to one's progress.

Diseases will not contribute to one's progress, they will contribute only to one's down fall. Therefore he says उत्कर्षप्राप्तियोग्यानाम् – those positive things and events which will cause the progress of an individual, इति अर्थः. भविष्यताम् उद्भवः अहम् अस्मि. Then the next one is कीर्तिः श्रीः वाक् च नारीणां स्मृतिः मेधा धृतिः क्षमा इति एताः उत्तमाः. So in our mythology all the positive and wonderful things are personified as gods and goddesses. Personification is in our tradition. Knowledge is personified as सरस्वती. In नवरात्रि दुर्गा means health, लक्ष्मी means wealth and सरस्वती means knowledge. In life everyone requires three fundamental things, the more you think the more you appreciate their importance. Health is important, wealth is important and knowledge is important. Therefore all these three we have personified as दुर्गा लक्ष्मी and सरस्वती and all of them are women. All wonderful things are नारीणाम्. Not only these three there are a few more which are personified as देवता or शक्ति. And who are they? A list is given. कीर्तिः – fame is personified as a woman. Then श्रीः means लक्ष्मी देवी, वाक् is सरस्वती देवी, वाणि, then स्मृतिः is very important, स्मृतिः means memory power, in संस्कृत language these are all feminine gender. Then मेधा. There is a special सुक्तम् called मेधासुक्तम्. मेधा means grasping power. स्मृतिः is retaining power and मेधा is the grasping power, which are both very important. So grasping power is required, retentions power is required. Then धृतिः which means धैर्यम्, courage or willpower or confidence. Then finally क्षमा which means patience, endurance power. All these are personified as women. And therefore कृष्ण says among all the women, I am these ones. He

is not choosing one among them. We should remember among all the women I am all these. Therefore क्षमा इति एताः उत्तमाः स्त्रीयः स्त्रीणाम् मध्ये and उत्तमाः स्त्रीयः अहम् अस्मि – the great देवताः I am. And what is the greatness of these देवताः? He says if these देवताः bless a person even a wee bit, so in *Puranic* language they say कटाक्ष विक्षणम्, they need not come and bless, sitting where they are just look at us with their glance called कटाक्ष विक्षणम्, that itself will give great fulfilment to the human being. Therefore he says यासाम् आभासमात्रसम्बन्धेन, आभास means shadow, लक्ष्मी देवी's shadow if partially falls on the door threshold of our house we will become कुबेर. And not only with regard to लक्ष्मी देवी's similarly मेधा देवी's shadow falls on the tip of our finger we can remember the entire गीता. Thus all these are such great देवताः even a partial blessing is enough to gain anything. It is just talking about their glory. कैमुतिक न्यायः. शङ्कराचार्य says आभासमात्रसम्बन्धेन अपि लोकः कृतार्थम् आत्मानं मन्यते – the world will consider themselves blessed. That glory if you have it is the विभूति of भगवान्. The अन्वय is, अहम् सर्व-हरः मृत्युः च (अस्मि) । (अहं) भविष्यताम् उद्भवः च (अस्मि) । नारीणाम् (मध्ये) (अहं) कीर्तिः श्रीः वाक् स्मृतिः मेधा धृतिः क्षमा च (अस्मि) । Continuing;

Verse 10-35

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ गीता १०-३५ ॥

बृहत्-साम तथा साम्नां प्रधानम् अस्मि । गायत्री छन्दसाम् अहं

गायत्री-आदि-छन्दोविशिष्टानाम् ऋचां गायत्री ऋक् अहम् इति
अर्थः । मासानां मार्ग-शीर्षः अहम् । ऋतूनां कुसुम-आकरः
वसन्तः ॥ १०-३७ ॥

तथा, तथा means moreover साम्नां मध्ये – among all the सामवेद मन्त्रs; previously He said among the वेदs I am सामवेद, now He says among the सामवेद मन्त्रs I am a particular famous मन्त्र called बृहत्-साम. बृहत्-साम is the name of a particular famous मन्त्र. औ हो इ । त्वामिद्धि हवामहे । is the beginning of that मन्त्र. When they study सामवेद first they study that. The मन्त्र starts like this त्वामिद्धि हवामहे सातौ वाजस्य कारवः । त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥ बृहत्साम ॥ But in सामवेद they have to say ओ हि औ हा उ and all, thus औ हो इ is the साम idiom and the मन्त्र is त्वामिद्धि हवामहे । So औ हो इ । त्वामिद्धि हवामहे । is the beginning of that मन्त्र which is a short मन्त्र. So साम्नां प्रधानम्, प्रधानम् means the most important मन्त्र. Then छन्दसाम् मध्ये – among various छन्दस्. For the meaning of छन्दः शङ्कराचार्य says not to take वाच्यार्थ but take लक्ष्यार्थ. The primary meaning of the word छन्दः is a Vedic meter. A meter in which मन्त्रs are arranged is called छन्दः. But शङ्कराचार्य says here it does not mean the meter but various मन्त्रs set in different meter. Therefore शङ्कराचार्य says गायत्री-आदि-छन्दोविशिष्टानाम् ऋचाम्. So छन्दसाम् means ऋचाम्, ऋचाम् means ऋग्मन्त्राणाम्. So वाच्यार्थ is meter and लक्ष्यार्थ is मन्त्र. Therefore छन्दसाम् means मन्त्राणाम् मध्ये among several मन्त्रs which are set to varieties of meters like गायत्री उष्णिक् अनुष्टुप् बृहती-पङ्क्ति-तृष्टुप्-जगत्यः छन्दांसि in सन्ध्यावन्दनम् this reference is there. Among such मन्त्रs गायत्री ऋक् अहम् – I am the गायत्री मन्त्र. गायत्री is the name

of a meter also and it is the name of the मन्त्र also. शङ्कराचार्य says in this श्लोक don't take the गायत्री meter but take it as गायत्री मन्त्र, because मन्त्र is the most sacred मन्त्र which is the essence of the entire वेदs. Therefore गायत्री ऋक्, the word ऋक् means ऋग्मन्त्र इति अर्थः. And the glory of गायत्री and all in the मूलम् class I have explained. Therefore here I am not going to the details. Then मासानाम् – among the twelve months of the year मार्ग-शीर्षः अहम् – I am मार्गशीर्षः month (December fifteen to January fifteen) it is most sacred month for the religious and spiritual practices. After अहम् put a full stop. Then ऋतूनाम् मध्ये – among various seasons; the twelve months are divided into six seasons, each season one having two months; so among those six seasons अहम् कुसुमाकरः अस्मि, कुसुमाकरः means वसन्तः. कुसुम means flowers and आकरः means treasure house, repository. So कुसुम-आकरः means a season in which flowers are in abundance. The अन्वय is, तथा साम्नाम् (मध्ये अहम्) बृहत्-साम (अस्मि) । छन्दसाम् (मध्ये) अहम् गायत्री (अस्मि) । मासानाम् (मध्ये अहम्) मार्गशीर्षः (अस्मि) । ऋतूनाम् (मध्ये) अहम् कुसुमाकरः (अस्मि) । Continuing;

Verse 10-36

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ गीता १०-३६ ॥
द्यूतम् अक्षदेवनादिलक्षणं छलयतां छलस्य कर्तृणाम् अस्मि ।
तेजः तेजस्विनाम् अहम् । जयः अस्मि जेतृणाम्, व्यवसायः
अस्मि व्यवसायिनाम्, सत्त्वं सत्त्ववतां सात्त्विकानाम् अहम् ॥
१०-३६ ॥

द्यूतम् छलयताम् अस्मि, छलयताम् means that which is very deceptive, capable of carrying our discrimination away. So among those which blunts the discriminative power, **अहम् द्यूतम् अस्मि** – I am the gambling game. **द्यूतम्** means gambling. Once a person enters gambling his बुद्धि stops working, discrimination stops working. Even a धर्मपुत्र himself who is an embodiment of धर्म will keep even brothers and wife herself as a stake in the game. Imagine can a person think of that? धर्मपुत्र could do. How? **छलयताम्** the gambling robs of the discriminative power. Therefore **छलनम्** means deceptive, that which carries away, addiction causing or temptation causing. So **द्यूतम्** is equal to **अक्षदेवनादिलक्षणम्**, **देवन** means sport or game, √देव् आत्मनेपदि first conjugation, **देवते** means to play, especially the gambling game is called **देवन**. And among several gambling games **अक्ष** is one type and **अक्ष** means the dice game. So **देवन** is the game of gambling in general and **अक्ष** means a particular gambling in the form of dice. **छलयताम्** is equal to **छलस्य कर्तृणाम् अहम् द्यूतम् अस्मि**. Then **तेजः तेजस्विनाम् अहम्** – I am the brilliance in the brilliant people, **जयः अस्मि जेतृणाम्** – I am the victory of the victorious people. **व्यवसायः अस्मि व्यवसायिनाम्** – I am the industry of the industrious people; industry means effort. I am the effort of the industrious people. And **सात्त्विकानाम् अहम् सत्त्वम्** – I am the सत्त्वगुण of the Sattvic people.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 10-36 Continuing;

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ गीता १०-३६ ॥

In the last class we completed verse thirty-six and also the भाष्यम्. The अन्वय is, छलयताम् (मध्ये अहम्) द्यूतम् (अस्मि) । अहम् तेजस्विनाम् तेजः अस्मि । (अहम्) जयः अस्मि, (अहम्) व्यवसायः अस्मि । अहम् सत्त्ववताम् सत्त्वम् (अस्मि) । Continuing;

Verse 10-37

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ गीता १०-३७ ॥

वृष्णीनाम् वासुदेवः अस्मि अयम् एव अहं त्वत् सखा ।
पाण्डवानाम् धनञ्जयः त्वम् एव, मुनीनाम् मननशीलानां
सर्वपदार्थज्ञानिनाम् अपि अहं व्यासः, कवीनां क्रान्तदर्शिनाम्
उशना कविः अस्मि ॥ १०-३७ ॥

वृष्णीनाम् – among the members of the वृष्णि family,
वृष्णि family is यादव वंश, among the members of यादव
वासुदेवः अस्मि – I am none other than वासुदेव पुत्रः. Then who
is that **वासुदेवः**? कृष्ण says अर्जुन, don't look around to find
him, **अयम् एव अहं त्वत् सखा** – the very same Me who am
standing in front of you and also who happens to be your friend
that कृष्ण Myself I am the best among the यादव वंश. And
पाण्डवानाम् मध्ये – among the पाण्डवs, पञ्च पाण्डवs,
धनञ्जयः अहम् अस्मि – I am **धनञ्जयः** and अर्जुन don't look
around find who **धनञ्जयः** is. Therefore शङ्कराचार्य says **त्वम्**

एव – you yourself are the best among the पाण्डवs, therefore I am you yourself. **मुनीनाम् मननशीलानाम्** – among the मुनिs, who are the great thinkers, मुनि means a thinker, among great thinkers, and **सर्वपदार्थज्ञानिनाम्** – and therefore almost omniscient ones who are great scholars and great seers, among them **अहं व्यासः अस्मि** – I am none other than व्यास who is the compiler of भगवद्गीता, व्यास alone has given भगवद्गीता to us. And **कवीनाम्** – among the कविs, कवि means **क्रान्तदर्शिनाम्**, कवि does not mean a poet here, **क्रान्तदर्शिनाम्** त्रिकाल ज्ञानिनाम्, who has the penetrating vision to know the past as well as the future. People with insight, people with far sight and insight among them I am **उशना कविः अस्मि** – I am the great कवि by name **उशना**. शङ्कराचार्य doesn't give the meaning of the word **उशना**, in Hindi translation you can see त्रिकालदर्शियोमे मै शुक्राचार्य हूँ. **उशना** means शुक्राचार्य who is असुर गुरु but a great visionary. Among the visionaries I am शुक्राचार्य. The अन्वय is, वृष्णीनाम् (मध्ये अहम्) वासुदेवः (अस्मि) । पाण्डवानाम् (मध्ये अहम्) धनञ्जयः अस्मि । मुनीनाम् (मध्ये अहम्) व्यासः अपि (अस्मि) । कवीनाम् (मध्ये अहम्) उशना कविः (अस्मि) । Continuing;

Verse 10-38

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ गीता १०-३८ ॥

दण्डः दमयतां दमयितृणाम् अस्मि अदान्तानां दमकारणम् ।
नीतिः अस्मि जिगीषतां जेतुम् इच्छताम् । मौनं च एव अस्मि
गुह्यानां गोप्यानाम् । ज्ञानं ज्ञानवताम् अहम् ॥ १०-३८ ॥

दमयताम् is in the मूलम्, शङ्कराचार्य translates as **दमयितृणाम्** – those people who use different methods of disciplining people, **दमयताम्** means disciplinarians. So these disciplinarians use different methods to control a group of people, mob etc. When a leader wants to control a group of people he might use different methods like dialogue, gift, etc., among the various methods used the most powerful method used by them is **दण्डः** – the punishing rod or punishment. Shoot at sight order will have to come when the mob becomes uncontrollable. **दण्डः** means punishing rod or punishment. I am employed by the disciplinarians. Those who are in charge of law and order. **दमयताम्** is सम्बन्धे षष्ठी and not निर्धारणे षष्ठी. **अदान्तानां दमकारणम्, अदान्तानाम्** means those who cannot be restrained. An uncontrollable mob is called **अदान्त**. **दान्त** means controlled, **अदान्त** means uncontrolled, unruly mob. **दमकारणम्** means the method of controlling an uncontrollable mob. And **नीतिः अस्मि जिगीषताम्, जिगीषताम्** means those kings who want to use methods for victory or success, **जिगीषताम्** means जयम् इच्छताम् जनानाम्. **जिगीषताम्** is in the मूलम्, is equal to **जेतुम् इच्छताम्** – those who want to win over others. Especially the क्षत्रिय rulers who want to win over other countries or other kings. Who am I? They use different methods and the powerful one is **नीतिः** – strategy, diplomacy. I am the diplomacy of the great administrators. And **मौनम् च एव अस्मि गुह्यानाम्, गुह्यानाम्** is in the मूलम्, is equal to **गोप्यानाम्** – among things which are secrets. A secret which should not be known to others. Among varieties of secrets the most difficult secret to decipher is

मौनम्. Silence is the greatest secret. When a person is silent you do not know what his intention is. That is what they say when बुद्ध was asked about God, बुद्ध just remained silent. And therefore what बुद्ध's opinion about God nobody knows. Silence may mean God is not there. Silence may mean God is indescribable. Silence may mean you don't deserve an answer from me. Silence may mean it is my मौनम् day. That is why so many branches of Buddhism came each one interpreting बुद्ध's silence as he likes. Therefore silence is the greatest secret. The word silence has a second meaning also, in माण्डूक्य कारिका silence means तुरीयम् ब्रह्म. अमात्रश्चतुर्थोऽव्यवहार्यः ॥ माण्डूक्योपनिषत् १२ ॥ In अपरोक्षानुभूति शङ्कराचार्य defines मौनम् as ब्रह्मन्. You can take that meaning also. Among all the secrets I am the greatest secret which is ब्रह्मन् राजविद्या राजगुह्यम् इदम् तु ते गुह्यतमम् ॥ गीता ९-१ ॥ अहम्. So मौनम् has two meanings – one is silence and the second meaning is ब्रह्मन्. Here गुह्यानाम् is निर्धारणे षष्ठी. Then ज्ञानं ज्ञानवताम् अहम् – I am the wisdom of the wise people. ज्ञानम् means wisdom, ज्ञानवताम् means of the wise people. Here ज्ञानवताम् is सम्बन्धे षष्ठी. The अन्वय is, (अहम्) दमयताम् दण्डः अस्मि । (अहम्) जिगीषताम् नीतिः अस्मि । गुह्यानाम् (मध्ये अहम्) मौनम् च एव (अस्मि) । अहम् ज्ञानवताम् ज्ञानम् अस्मि । Continuing;

Verse 10-39

यत्त्वापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ गीता १०-३९ ॥

यत् च अपि सर्व-भूतानां बीजं प्ररोहकारणम्, तत् अहम् अर्जुन ।

प्रकरण उपसंहारार्थं विभूतिसङ्क्षेपम् आह —

न तत् अस्ति भूतं चराचरं चरम् अचरं वा, मया विना यत् स्यात्
भवेत् । मया अपकृष्टं परित्यक्तं निरात्मकं शून्यं हि तत् स्यात् ।
अतः मदात्मकं सर्वम् इति अर्थः ॥ १०-३९ ॥

In this श्लोक Lord कृष्ण concludes the list of विभूति which He started from the twentieth verse. As I pointed out there itself in the twentieth verse He started with the निर्गुण महिमा in the form of चित्, the Consciousness and here in the thirty-ninth verse He again concludes with निर्गुण महिमा which is pure existence. Therefore he says यत् च अपि सर्व-भूतानां बीजम्, बीजम् means प्ररोहकारणम् – the source of origination. That which is the source of origination of not one or two things but of सर्व-भूतानाम् – of the entire creation, तत् अहम् अस्मि – I am that, I am the ultimate source. And कृष्ण doesn't say what is the ultimate source, शङ्कराचार्य also doesn't say what is the ultimate source, therefore we have to supply ब्रह्मन् alone is the ultimate source because in all the उपनिषत्सु ब्रह्मन् is said to be the cause of everything. And what is the nature of that ब्रह्मन्? You have to take छान्दोग्योपनिषत् sixth chapter where ब्रह्मन् is defined as सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ छान्दोग्योपनिषत् ६-२-१ ॥ Pure existence alone was there before and later creation arrived only in the form of नाम and रूप, creation is only नाम-रूप, and it borrowed existence from ब्रह्मन्. आकाश came only as नामरूप and existence it borrowed from ब्रह्मन्. It is very beautifully described in the second chapter of पञ्चदशी. आकाश borrows existence from ब्रह्मन्, वायु borrows शब्दम् from आकाश and existence from ब्रह्मन्,

अग्नि borrows शब्द and स्पर्श from आकाश and वायु, अग्नि borrows existence not from आकाश or वायु, because आकाश and वायु themselves have borrowed existence from ब्रह्मन्. Thus everything in the creation has got an existence flowing from ब्रह्मन्. And therefore what is ब्रह्मन्? Existence in its pure form available everywhere. Therefore प्ररोहकारणम् तत् सत् ब्रह्म अहम् एव अर्जुन. यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते ॥ श्रीदक्षिणामूर्ति स्तोत्रम् ३ ॥ And this चित् and सत् महिमा is for उत्तम अधिकारिs. For मध्यम अधिकारिs all the other ones. And प्रकरण उपसंहारार्थम् कृष्ण wants to wind up the whole list because the list is endless and therefore He has given some samples and therefore He wants to conclude. उपसंहार means conclusion of प्रकरणम्, विभूतिसङ्क्षेपम् आह – कृष्ण is giving the essence of the विभूति list. सङ्क्षेपम् means the essence. What is that सङ्क्षेप? Very simple, nothing exists without Me. That is My glory. Even a नास्तिक who says भगवान् नास्ति; नास्तिक has got in his word अस्ति, even नास्तिक has got the word अस्ति, the अस्ति of the नास्तिक I am. Therefore He says न तत् अस्ति भूतं चराचरम् – there is no living being or inert entity, चर-अचरम् is in the मूलम्, शङ्कराचार्य says चरम् अचरं वा, समाहार द्वन्द्व, चरम् च अचरम् च तयोः समाहारः चराचरम्. चरम् means the moving ones and अचरम् means the non-moving ones. We can take it as living as well as non-living; both ways you can take. There is no sentient or insentient being, मया विना यत् स्यात् – which can exist without My blessings. मया विना means without Me. What type of Me? Pure existence, without My lending of existence, यत् स्यात्, स्यात् means which can exist, survive, स्यात् is in the मूलम्, is equal to भवेत्.

And that शङ्कराचार्य explains मया अपकृष्टम्, अपकृष्टम् means separated. अपकृष्टम् is equal to परित्यक्तम्, परित्यक्तम् means deserted by Me. So whatever is separated from Me, whatever is deserted by Me, निरात्मकं शून्यं हि तत् स्यात्, तत् – that object, निरात्मकं भवति – will be without a content. And without a content means शून्यं स्यात्, परित्यक्तं निरात्मकम् is equal to शून्यं तत् स्यात्. In keeping with that you have to add a word यत् in the beginning, यत् मया अपकृष्टं परित्यक्तं भवति तत् हि निरात्मकं शून्यं स्यात्. That means it cannot exist. Very simple. If gold withdraws from ornaments what will happen to ornaments? It will become शून्यम्. After स्यात् put a full stop. अतः – therefore what is the essence of the विभूति योग? Very beautiful. मदात्मकं सर्वम् स्यात् – everything has got Me as its very content or essence. मदात्मकम् means having Me as its essence. I am the सार of the entire universe. If you take the entire creation and put it in a cosmic mixie, imagine a cosmic mixie and in that you put the entire world and crush it and what will be the juice that falls, the juice will be सत् चित् आनन्द रसः, रसो वै सः । रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति । ॥ तैत्तिरीयोपनिषत् ॥ ब्रह्मन् will be the रस. And what will be the left over? The left over will be नाम and रूप without having any value of its own. ब्रह्मन् is the value of this creation. So with this the list of विभूति is over. The अन्वय is, हे अर्जुन! यत् च अपि सर्व-भूतानाम् बीजम् (अस्ति), तत् अहम् (अस्मि) । यत् चर-अचरम् भूतम् मया विना स्यात्, तत् न अस्ति । Continuing;

Verse 10-40

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ गीता १०-४० ॥

न अन्तः अस्ति मम दिव्यानां विभूतीनां विस्तराणां परन्तप ।
न हि ईश्वरस्य सर्वात्मनः दिव्यानां विभूतीनाम् इयता शक्या वक्तुं
ज्ञातुं वा केनचित् । एषः तु उद्देशतः एकदेशेन प्रोक्तः विभूतेः
विस्तरः मया ॥ १०-४० ॥

मम दिव्यानां विभूतीनाम्, दिव्यानाम् means extraordinary, supernatural, विभूतीनाम् – glories. विभूतीनाम् is in the मूलम्, is equal to विस्तराणाम्, विस्तर means expression, manifestations. अन्तः न अस्ति – there is no end or there is no limit. Therefore I will not be able to give a complete list. If I have to make a complete list I will also have no time, you also will have no time. Therefore it is impossible for anyone. परन्तप is addressing the अर्जुन, O the destroyer of enemies. परः means शत्रुः and तपः means the scorcher, the destroyer or a powerful warrior. That is explained ईश्वरस्य दिव्यानां विभूतीनाम् इयता, इयता means measurement, limit or measurement, literally इयता means this much. So इयता ईश्वरस्य दिव्यानां विभूतीनाम् – for the extraordinary glories of ईश्वर a measurement, शक्या वक्तुं ज्ञातुं वा – it is not possible to enumerate because ज्ञातुम् अपि न शक्यः – you cannot even know where is the question of enumeration, कैमुतिक न्यायः. When you cannot even know where is the question of enlisting? वक्तुं ज्ञातुं वा केनचित् – by anyone, why because सर्वात्मनः, that is a crucial adjective, सर्वात्मनः is हेतु गर्भ विशेषणम्. Because ईश्वर is the content of everything in the creation. Therefore ईश्वर's glory will have to be talked about. You have to talk about everything, every bacterium, every virus, every ant, every

mosquito you will have to talk about to know the glory. ईश्वर being everything, to know ईश्वर is to know everything. And the creation is infinite *Vyavaharically*, therefore you cannot enlist. Then what did कृष्ण do in all these श्लोकs? कृष्ण says I gave you some samples. **एषः तु** – so these ones from verse twenty to thirty-nine, **विभूतेः विस्तरः** – the list of enumeration of My glories, **मया प्रोक्तः** – has been given by Me, **उद्देशतः** – as a sample, as an example only, as an illustration, based on that you can make your own **विभूति** list. In fact when a Nobel prize is given in the newspaper they will give a brief explanation on the field in which they have worked. The medicine and physiology - they have studied one cell and within that how the information is transferred; these people have done research for decades and they have partially known that and they get a Nobel prize and that capacity of information transference without a mouth, mind you, that is the glory of the Lord. The अन्वय is, हे परन्तप! मम दिव्यानाम् विभूतीनाम् अन्तः न अस्ति । एषः विभूतेः विस्तरः तु मया उद्देशतः प्रोक्तः । Continuing;

Verse 10-41

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

ततदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ गीता १०-४१ ॥

यद् यत् लोके विभूतिमत् विभूतियुक्तं सत्त्वं वस्तु श्रीमत् – ऊर्जितम् एव वा श्रीः लक्ष्मीः । तथा सहितम् । उत्साह-उपेतं वा । तत् तद् एव अवगच्छ त्वं जानीहि मम ईश्वरस्य तेजोऽश-सम्भवं – तेजसः अंशः एकदेशः सम्भवः यस्य तत् तेजोऽशसम्भवम् इति अवगच्छ त्वम् ॥ १०-४१ ॥

In short, you can note this much. **यद् यत् लोके** – how to make a list of **विभूति**, कृष्ण is teaching the devotees to make their own list of **विभूति**. How to do that? **लोके** – in the world, wherever you travel inside or outside **विभूतिमत्** – whichever object or living being you come across, **विभूतिमत्** – which has got extraordinary glory, **विभूतिमत्** is equal to **विभूतियुक्तम्**, **सत्त्वम्** is in the **मूलम्** is equal to **वस्तु**, **वस्तु** means any entity, it can be living or non-living. What type of **सत्त्वम्**? Endowed with glory, and **श्रीमत् ऊर्जितम् एव वा**. After **श्रीमत्** you have to put an en dash. The word **श्रीमत्** is explained later, **श्रीः** is equal to **लक्ष्मीः**. After **लक्ष्मीः** put a full stop. **लक्ष्मीः** means abundance or richness, a rainforest with abundance of tall streets, redwood trees of California where each tree is supposed to be so huge that they tunnel a hole in the middle of the tree where a car go pass through it. That **श्रीः** means rich not in terms of money only but it is abundance of anything. **श्रीः** means abundance, **लक्ष्मीः**, **तया सहितम्** – endowed with abundance. After **सहितम्** put a full stop. Endowed with abundance means abundant or rich, anything you experience rich, then **ऊर्जितम् एव वा**, **ऊर्जितम्** is equal to **उत्साह-उपेतम्**, **ऊर्जम्** means **उत्साह**, **उत्साह** means energy or power, anything powerful or energetic. You can take Sun itself which carries so much energy that it has been giving light to the earth for so many years. So you can take it as that or you can take an energetic animal like horse so much power it has got. Horse is a symbol of power or energy, and that is why when you want to measure power you say horse power, you don't say lamb power or cow power, horse is a glory of ईश्वर. **बृहदारण्यकोपनिषत्** begins with अश्व

उपासन, अश्व as विश्वरूप ईश्वर. उषा वा अश्वस्य मेध्यस्य शिरः ॥
 बृहदारण्यकोपनिषत् १-१-१ ॥ बृहदारण्यकोपनिषत् starts with
 horse, it is but glory. उपेतं वा. तत् तद् एव – every such object
 अवगच्छ – may you note. अवगच्छ is equal to जानीहि, मम
 ईश्वरस्य तेजोऽंश-सम्भवम् in the मूलम्, after that put an en dash,
 तेजसः अंशः एकदेशः, अंशः means एकदेशः, एकदेशः means a
 part of तेजः, the brilliance, the glory, a part of the glory of the
 Lord सम्भवः यस्य तत्, सम्भवः means source, that means the
 infinite world has originated from only a part of ईश्वर. If ईश्वर
 is ocean the creation is a bubble as it is said in आत्मबोध says,
 उपादानेऽखिलाधारे जगन्ति परमेश्वरे । सर्गस्थितिलयान् यान्ति
 बुद्बुदानीव वारिणि ॥ आत्मबोधः ८ ॥ Every galaxy is like a bubble
 in the ocean of ईश्वर. Therefore from a part of Me it is born,
 इति अवगच्छ त्वम्. The अन्वय is, ‘यत् यत् सत्त्वम् विभूतिमत्,
 श्रीमत् ऊर्जितम् एव वा (अस्ति), तत् तत् मम तेजः अंश-सम्भवम्
 (एव) इति) त्वम् अवगच्छ । Continuing;

Verse 10-42

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ गीता १०-४२ ॥

अथवा बहुना एतेन एवम् आदिना किं ज्ञातेन तव अर्जुन स्यात्
 सावशेषेण । अशेषतः त्वम् इमम् उच्यमानम् अर्थं शृणु ।

विष्टभ्य विशेषतः स्तम्भनं दृढं कृत्वा इदं कृत्स्नं जगत्
 एकांशेन एक-अवयवेन एकपादेन, सर्वभूतस्वरूपेण इति एतत् ।
 तथा च मन्त्रवर्णः — ‘पादोऽस्य विश्वा भूतानि’ [तैत्तिरीय
 आरण्यकम् ३-१२, ऋक् १०-८-९०-३] इति, स्थितः अहम् इति ॥
 १०-४२ ॥

Here in the last verse Lord कृष्ण says other than using this tedious method of enumerating My glory, which is difficult for Me and for you also, I will reveal My glory by another method. This method I have used until now is a roundabout and tedious method, I am going to use another method. Therefore He says अथवा – or else, बहुना एतेन किं ज्ञातेन – what is the use of knowing My glories by this method of enumeration of each and every glorious object, सावशेषेण – which is always incomplete. In this enumeration method it will always be incomplete. You can write another twenty श्लोकs still it will be incomplete. Therefore this method will never give you a total picture. सावशेषेण – is incomplete, एतेन is in the मूलम्, is equal to एवम् आदिना, एवम् आदिना means by this method used in the previous verses. किम् means what is the प्रयोजनम्, you will never get total satisfaction. अशेषतः त्वम् – there is another method by which you will cover everything, अशेषतः उत्पमानम् – I am going to tell the glory in totality, शृणु – may you listen to that alternative method by which I am going to tell My glory in My entirety. It is very nice. And what is that method? The method is this. See previously we were talking about भगवान् as the content of the wonderful things of the creation. And when you say भगवान् is the content then you will have to enumerate so many things because there are so many things in the creation. Therefore instead of seeing भगवान् as the content of everything which is called immanent, you learn to look at भगवान् as एक अधिष्ठानम् of everything. So instead of saying water is in every bubble and in every froth and every wave and every ocean and every river, you say all these rivers

and froth and bubble all of them are in water. Instead of saying that भगवान् is in every object, you say all objects are in भगवान्. Therefore He says विष्टभ्य is equal to विशेषतः स्तम्भनं दृढं कृत्वा – completely supporting everything, विशेषतः – completely supporting, स्तम्भनम् is equal to दृढं कृत्वा, and complete support means lending existence also. When a desk supports a book, desk only supports the book, but the desk does not lend existence to the book, that is why even if you remove the desk book can exist. Therefore desk supports the book not completely only partially. But when भगवान् supports the world, the support is so complete that भगवान् lends even existence to the world. Therefore विशेषतः स्तम्भनं कृत्वा इदं कृत्स्नं जगत् – this entire universe. And how do you lend support? एक-अंशेन – with only one part, एक-अंशेन is in the मूलम्, is equal to एक-अवयवेन is equal to एकपादेन – with one quarter. This means सर्वभूतस्वरूपेण – as the content of every being, as the very essence of every being I support the entire universe, like one waker supporting the entire dream world. इति एतत्, put a full stop. Then he gives the supporting श्रुति वाक्यम्, तथा च मन्त्रवर्णः – the Vedic statement, ‘पादोऽस्य विश्वा भूतानि’ [तैत्तिरीय आरण्यकम् ३-१२, ऋक् १०-८-१०-३] or पुरुष सुक्तम् it comes. So here the word पादः means one quarter, the entire universe occupies only one quarter पादोऽस्य विश्वा भूतानि त्रिपादस्याम् अमृतम् दिवि – the other three पादs are निर्गुणम् ब्रह्म, while one पादs alone is सगुण प्रपञ्च. Thus supporting स्थितः अहम् – I abide as the विश्वाधारः. What is the difference between previous description and the present description? In previous description we said भगवान् is in every

object, now we say भगवान् is not in every object but everything is in भगवान्. With this विभूति योग is over. The अन्वय is, हे अर्जुन! अथवा बहुना एतेन ज्ञातेन तव किम्? अहम् इदम् कृत्स्नम् जगत् एक-अंशेन विष्टभ्य स्थितः ।

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.